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THE

MISSIONARY HERALD.

VOL. LXXXIII. — JULY, 1887. — NO. VII.

NINE MONTHS. — During the month of May there was an increase of receipts, as compared with those for the corresponding month in 1886, of a little more than $4,600, of which about $800 were from donations. During the past three months, this relative increase, as compared with last year, has amounted to nearly $25,000. But the total for the nine months is still behind that of the same period last year, from donations about $2,000, and from legacies about $11,000. For the same period the expenditures have been largely in excess of those of the preceding year, in consequence of the addition made to the missionary force abroad and of the imperative calls, chiefly from Japan. We need a supplementary gift during the present year — it might well come as a special thank-offering — of not less than $50,000 for Japan alone. Out of the fifty missionary appointments which have already been made during the present year, fourteen are for Japan, which, added to the eleven sent out last year, make twenty-five men and women as new representatives of our Board for this land of promise. In response to such a gift of laborers, it is surely quite a modest request to ask for additional thank-offerings of at least $50,000. Of course the truly proper thing to do would be to double this supplementary gift. Who will lead off with the first $10,000? It is our great hour of opportunity.

THE English Church Missionary Society again reports a year with no deficit, the ordinary income the past year, notwithstanding the financial distress in many parts of England, having been larger by $32,000 than in any previous year of the society's history. During the year, eighteen university men have been accepted by the society, besides twelve men who have had special training, and four young ladies. We are interested in the statement that these thirty-four were appointed out of eighty-two who definitely offered their services, and from a much larger number who did not advance beyond preliminary inquiries. It seems therefore that not one half of those definitely offering themselves were accepted. One of the Cambridge men recently accepted proposes to go to Uganda when Mr. Ashe returns. Mr. Ashe is now appealing for $10,000 for a steel boat to be used on Victoria Nyanza. The question whether she shall have steam-power seems not to be settled. More than half the sum needed will be required for carrying the vessel from the coast into the interior. P. S. — Since this paragraph was written the $10,000 for the boat has been paid in by an unknown donor.

The notice for the next Annual Meeting of the Board, prepared by the Committee of Entertainment at Springfield, will be found on the third page of the cover of this issue.

Mr. O. H. Gulick reports that he arrived at Kumamoto, Japan, on the fifteenth of April last, which may be set down as the date of the opening of a station of the American Board on the island of Kiushiu. Kumamoto has been frequently visited by Mr. Gulick and others, but he has now taken up his residence there in the expectation that two of the missionaries newly appointed to Japan will be associated with him. On the Sabbath after his arrival he had an audience of one hundred persons. Mr. Learned, of Kyoto, reports that forty-two of the students of the Training School at Kyoto received Christian baptism within the past year.

Attention is called to the sad account of a famine in a section of Asia Minor, given on another page. There is a call for instant help. The Board will afford aid indirectly by making a grant for the much-needed school-building for the Girls' Seminary at Adana, giving work to those who have no other way in which to earn a piastre, and thus keeping them from starvation. But other help will be needed. The outlook for the poor people is very dark. When special religious services were ordered by the officials, in view of the want of rain, large numbers of the old Armenians left their own services and attended those of the Protestants; so that our missionaries had audiences of over 2,000 people.

The English Church Missionary Society, through the aid of a coöperating committee, has in preparation a special "mission" to be sent to India and Ceylon next autumn for the purpose of holding series of meetings at the various stations of the society. Ten gentlemen, clerical and lay, prominent among whom are Rev. S. Baring-Gould and Colonel C. E. Stewart, C.B., have been selected and have consented to go without remuneration, only that ordinary expenses are paid, to labor for a period of four months. The Church Missionary Society stations in India and Ceylon have been divided into five groups, and two of the ten gentlemen will visit each group and hold special services. The object is to stimulate the native churches, and to reach others who know something of the truth. The circular of the society says: "It is too well known how stagnation and formality are apt to creep over churches, and how the enemy will try to dim the light which he cannot extinguish. It is known, too, how often God uses a fresh voice pleading in connection with some special effort, in behalf of which much prayer has been made, to convert and edify and bless. Year by year large numbers of young men go forth from the schools and colleges in India, whose faith in the idols of modern Hinduism is altogether shaken. Many of them know something of the facts and doctrines of Christianity. They have a fair knowledge of the English language. And who can tell the incalculable blessing which might follow, if these educated non-Christian natives could be reached by the scheme now in contemplation?" This movement is one of much significance, and it will be watched with great interest. It suggests new forms of service in behalf of pagan lands, especially where the English language is understood. Pastors and evangelists from this land may yet be called on for special and temporary services in lands beyond the seas.

No mail had been received from the West African coast during the past month, nor any from the interior for two months until just as we go to gress. The news from the mission is favorable.

Encouraging tidings are received from the Northern Mexico Mission. Mr. Crawford finds a promising opening at his new station, Hermosillo, in the State of Sonora, and has already sold Bibles and other books to the value of over $220. He finds willing listeners among men and women, though the public services are attended by few. Mr. Eaton, of Chihuahua, has visited San Pablo and Santo Rosalia and Paso del Norte, telling the story of the life of Christ, with sciopticon illustrations, and having among his interested hearers the mayors of the several towns and many others, some of whom were pronounced Roman Catholics. More and more are our missionaries gaining a hold in Mexico.

We have received the first number of *The China Medical Missionary Journal*, to be published quarterly at Shanghai; subscription price, $2 a year. This first number gives a list of the 79 medical missionaries in China, connected with twenty missionary societies. Of these persons 33 are from Great Britain and 46 from the United States. Of the whole number, 16 are female physicians. In no part of the world is the medical missionary more highly appreciated than within the Chinese Empire, and anything which can give efficiency to this branch of Christian service is to be welcomed. Moreover, there are many new phases of disease in China, which naturally call for discussion and comparison of views. Hence a medical missionary journal like this, which is said to be the first magazine of the kind published in heathen lands, gives promise of great usefulness.

The question of denominational union among mission churches in foreign lands is receiving much attention in these days, and we shall doubtless hear more about it in the near future. In some way the converts to Christ in the regions to which the gospel is now carried should be made to see that those who bear to them the Word of Life regard the precious message of salvation as having an importance infinitely above that of forms of church government. We have been interested in this connection in a report of a congress of Tamil Christians, held in Madras, India, during the early part of this year, the object of which was to impress on the minds of Christians the fact that they were members of Christ's great Church, though they were also members of different missions. The first thing done by these Christian missionaries and native ministers and laymen, as they assembled, was to divide themselves into a dozen bands and go forth into different parts of the city of Madras, holding gospel services. Could there possibly have been devised a better method for impressing upon these native Christians the fact that the different organizations are one in purpose and aim than by thus uniting in efforts to preach Christ to those who had not received him? Such a practical exhibition of union is vastly better than the most eloquent platform speeches or any public embraces between representatives of different organizations. May God speed the day when Christian union shall be manifested to the world by the united and hearty efforts of Christians of every name in preaching Christ to the people who know him not!

THE preaching of the gospel among savage tribes has often a most beneficent influence even where conversions are not witnessed. Aside from all that the Church Missionary Society has done in the Yoruba country in the formation of Christian communities, it has modified the surrounding heathenism. It appears that on the recent death of the king no human sacrifices were offered, although this was the invariable custom at previous times. The preaching of the gospel has at least checked this savagery, indicating that larger results may follow erelong.

A SINGULAR illustration of the changes which are taking place in India is the fact that the firm of Cook & Sons, of London, well known to all travelers, has undertaken to arrange for and personally conduct the usual annual pilgrimage of Mohammedans in India to Mecca. This pilgrimage is a religious service of much significance in the eyes of the Moslems, and the government has been obliged, to some extent, to provide for and regulate the going and coming of so many people. That the arrangements of this caravan of pilgrims are intrusted to regular English traveling agents, like any party of excursionists, is a significant fact not without a ludicrous side. It is supposed that the government, which has annually paid some $10,000 for this pilgrimage to Mecca, will save a good deal of money by this new plan and will also avoid much trouble and commotion.

LETTERS from Mr. Stanley from the Congo show that he is making progress in his expedition for the relief of Emin Pasha. He brought his 620 Zanzibaris, with 90 of Tippu Tib's men, around the Cape from Zanzibar to the mouth of the Congo successfully, and was ready for his march inland. Tippu Tib himself was of the party. News of famine in the interior gave some anxiety, but the special disappointment which he suffered seems to have been the fact that the steamer *Peace*, of the English Baptist Mission, was not placed at his disposal. The reason for this latter fact, it is said, was that the conditions which Mr. Arthington, the donor, had imposed upon his gift were such as to render it impossible that it should be so used. Mr. Stanley expected to reach Stanley Falls and cross the 350 miles to Wadelai by the middle or end of July. The land journey it was thought would occupy about fifty days.

WE are glad to refer again to the awakened interest in Great Britain in regard to the demoralization of the native races by the liquor traffic. It is clearly shown that the presence of the English army in Egypt has greatly increased the curse of drunkenness. Mr. W. S. Caine, a member of Parliament, stated in a recent address that there were in Cairo from four hundred to five hundred public-houses for the sale of intoxicating drinks, most, if not all, of them having English names, indicating that they are not of native origin, but are the result of British occupation. He also states that in Cairo he saw a large meeting of Arabs who were teetotalers, in which a native Egyptian in eloquent language denounced Europeans for bringing this demoralizing traffic into their land, and calling upon the Arabs never to touch the drink which the Europeans had brought them. At the same meeting in which Mr. Caine made this address, Archdeacon Farrar introduced a resolution denouncing "the traffic in strong drink, as now carried on by merchants belonging to Christian nations in India, Africa, and most of the

colonies and dependencies of the British Empire, . . . as a fatal stumbling-block to the progress of the gospel among native races." It is a terrible charge which Dr. Farrar made against his fellow-citizens of Great Britain: "We found India sober, and we have made it drunken."

It is interesting to note the proportion of missionaries in different lands coming from the United States. In Japan there are 324 missionaries, including men and women, of whom 249, or 76 per cent., come from the United States. In China there are in all, men and women, 892 missionaries, of whom 348, or nearly 40 per cent., come from the United States. In India the proportion is quite different, inasmuch as that empire is so related to Great Britain. Here we have only male missionaries reported, of whom there are 791, and of these 139, or only 18 per cent., are from the United States. The Indian Missionary Directory reports that 42 sons and grandsons of missionaries are now laboring in India.

The Bombay Guardian of March 26 gives an account of the religious ceremony performed among the Parsees in investing three grandsons of Sir Dinshaw Petit with the sacred shirt and sacred string, thus constituting them true Zoroastrians. The boys were required to drink thrice of a preparation made by the priests with many prayers, of which the *Guardian* says "the principal ingredient, and that which is considered by Zoroastrians of sovereign efficacy in purifying, being a product of the cow not mentioned in polite society." A large number of European ladies and gentlemen were invited to witness the ceremony, and fifty or sixty of them accepted the invitation. This incident shows that, while the Zoroastrians still adhere to many of the absurdities of their faith, they yet are not unfriendly toward those of other faiths. Or were these guests people of no faith at all?

Those who become intimately acquainted with the negro race as found in various parts of Africa bear testimony to its good qualities. The coast negro who has learned some of the vices of civilization is undoubtedly a sorry specimen of humanity; but where native tribes can be found uncontaminated by contact with foreigners, they exhibit sterling qualities. Rev. George Grenfell, who has visited all the tribes along the Congo, bore testimony, in a recent anniversary in London, that the negro would stand his ground before the white man: "There is a vitality of race and power about him that is going to make him take his place some day among the nations of earth." In support of this opinion, Mr. Grenfell gives several incidents showing the vigor and fidelity of the natives, and especially mentioned an incident which he witnessed at Banza Manteka, the station at which the American Baptists have recently received so many converts. Three years ago their place was a stronghold of grossest superstitions, and there seemed no hope of a spiritual harvest; but as Mr. Grenfell was coming down the river, on his way to England, he met a band of native evangelists going forth on an evangelistic tour. They had set out of their own accord, without even the knowledge of the missionary, evidently taking upon themselves the Lord's command to go and preach the gospel. They had not only forsaken their own superstitions, but were vigorously seeking to propagate their new faith.

HOW SHALL THEY BE SENT?

A CONVENTION composed of 145 theological students from the Baptist Theological Seminary at Newton Centre, the Methodist Boston University, and the Andover Seminary, held early in May, put forth an appeal to the Christians of the several denominations with which they were connected, based on what they state to be a fact, that the funds at the disposal of the missionary boards of these denominations are insufficient to warrant the appointment of all the men now offering themselves for service. They therefore earnestly call upon the friends of missions for a more generous support of the great enterprise to which so many young men are ready to give their lives. There is something almost pathetic about their question: "Must we stay at home for lack of money?"

We are not informed just how the case stands with the Baptist and Methodist boards of missions. So far as the American Board is concerned, its Committee has not of late years felt constrained to decline any applicants on the ground of insufficient means for their support. Though the number of appointments since the last Annual Meeting has quite exceeded that of any similar period in the history of the Board, the Committee has not as yet been compelled to closely scan its treasury to see whether it must refuse further applicants. It has been felt that each new man secured for service abroad would awaken an added interest at home, which would go far towards insuring his financial support. As missionaries multiply, the number who, by personal or church relationships, are interested in missions is increased in like proportion. So that hitherto the question of supplies has been one of men rather than of money. If missionaries could be found, there has been little fear that funds would be wanting.

It is to be hoped that the Prudential Committee will never be compelled to face the question, whether the state of funds at its disposal will constrain it to decline the application of any who are fitted for missionary service. But recent events, and especially the remarkable movement of the Spirit of God among the students in our colleges and theological seminaries, leading them in such large numbers to pledge themselves to foreign missionary service, indicate that the number who desire to be sent abroad will be far beyond that of previous periods. How shall they preach except they be sent? There is a call for an immediate advance in the gifts of all who love this work. Certainly a much larger income than is now obtained will be necessary. Can such an increase be relied upon? This question is already before us. What answer shall be given? It would be unfortunate, if not disastrous, if the pressure of the call for help coming from across the seas, now heard by so many hundreds of young men and women, should be removed or relieved by the thought that they need not respond to the call because of lack of support at home. Our young men should be made to feel that the churches are ready to support them if they are ready to go; that no question of funds need stand in their way. Let them see the treasuries of the several boards of missions so well supplied that their Christian enthusiasm shall not be checked by a doubt whether, as they descend into the pit, others will hold the ropes.

"THE HOME" AT HADJIN, CENTRAL TURKEY.

We are glad to give below a sketch of the "Hadjin Home," to which so many allusions have been made in *The Missionary Herald* within the past few years. The city of Hadjin is located upon a ridge of the Anti-Taurus mountain

THE HADJIN "HOME."

range, about 150 miles north of Alexandretta. The situation of the city is most picturesque, being on the side of the cliffs, in such a position that the inhabitants can easily defend themselves from attacks of robbers. The houses are built one above the other, and from the opposite side of the cliff it is said that they resemble the nests of swallows. No male missionary has been stationed at Hadjin, but in 1880 a "Home" was established there, where Mrs. Coffing and Miss Spencer, the latter now in this country, have maintained an institution of a high order, caring both for boys and girls. These premises represented in the cut are on the ridge just above the town, but only a few minutes' walk from the church and the homes of the people. It will be remembered that in 1883 a serious conflagration destroyed many of the houses and shops of the city, and that many thousand persons were left homeless. But the school has gone on successfully, both as an educational institution and as an evangelizing agency. A report just received from Mrs. Coffing shows that in Hadjin, directly under their care, there are 300 pupils, 87 of whom are cared for within the grounds of the Home, 16 of them being boarders. Of these 87, 44 are girls, and 43 boys. Mrs. Coffing's assistants are native Christian young women, two of them having graduated at the Marash Female College. It need hardly be said that the one chief branch of daily study is the Bible. The blessing of God has rested upon the institution, and it is a bright light in what would otherwise be a densely dark region. In the picture (1) is the "Home;" (3) the missionaries' house; (4) the schoolhouse; (5) the barn. The city is on the side of the ravine at (6).

A FAMINE IN CENTRAL TURKEY. — AN APPEAL.

The following letters from Rev. G. F. Montgomery, of Adana, Central Turkey, and from the native pastor of the Evangelical Church in that city, will set before our readers a sad state of affairs in a region where our missionaries are laboring. Adana is an important town in the Cilician plain of Asia Minor, which includes an area about sixty miles square, north of the northeastern corner of the Mediterranean Sea. Our readers will recall the account of a remarkable revival which was enjoyed at Adana a few years ago. Since that time the evangelical work has advanced prosperously until now a calamity has befallen the region, the like of which we are seldom compelled to record. The story is best told by extracts from letters of Rev. Mr. Montgomery. Under date of May 5, he wrote : —

"This is the usual time of the harvest here, but not a sheaf of grain will be cut upon this plain between here and Mersine except in a few fields near Tarsus, watered artificially. The ground is almost as dry and as bare as it was last October. All who are able to support themselves elsewhere are getting away as fast as possible, and hundreds are already gone. I am told that two thirds of the cattle of the vicinity have gone to other provinces. Imagine three fifths of the inhabitants of a town like this to be absolutely without work for nine months! Hoping that when the spring came there would be a revival of work and trade, they have gradually spent the little money they had in keeping the wolf from the door. Now the spring has come and the heaven is as iron and the earth as brass. There is no grass for the cattle, no harvest of the winter-sown grain, and no sowing for the usual summer crops; absolutely no opportunity to earn a single piastre of money. The little oil in the bottom of the cruse and the handful of meal in the barrel is fast wasting away, and there is yet at least twelve months before there can possibly be any work or another opportunity for a harvest. On top of all this there has just come an order from Constantinople increasing the taxes ten per cent."

The next day Mr. Montgomery adds this postscript : —

"The church committee, consisting of ten of our best men, met last evening in my study, and until a late hour in the night discussed ways and means for averting the terrible distress that is already coming upon our people. The case is even worse than I supposed it was. Already most of the farming villages in the vicinity are quite deserted. The people had hoped to save their vineyards, but now the leaves that are just beginning to come out are turning yellow, and vines are beginning to dry up and will be ruined. Numbers of people are trying to sell copper vessels, beds, furniture, cows, and oxen on the street, at one fourth their value. Cows are being sold at the ridiculous price of thirty piastres each, about $1.25."

On May 14 Mr. Montgomery writes, referring to a building which has been greatly needed for the accommodation of the Girls' School at Adana : —

"If we had the money asked for the building of the Girls' Seminary, many of the Protestants, while working at half the usual price of wages, could be helped nearly, if not quite, through the year. Bread could be found if they had work to

earn money for it. But we need a large sum of money to be expended simply for the poor here and in Tarsus, who must perish with starvation without it. Already hundreds of people have left the city for the interior, and the villages of the plain are quite deserted. It is a heartrending sight to see these poor people starting off for unknown places, the fathers and mothers carrying a few necessary things upon their backs and leading sometimes two and three little barefoot children. In two cases which a brother met this week the children led were but two and three years old. Add to this a dry and parched and treeless earth, a cloudless, burning sun, and the thermometer at ninety in the shade, and one can imagine something of the sufferings of the homeless wanderers."

On the same date, May 14, a committee of the Protestant church at Adana addressed a letter to the Secretary of the American Board, of which the following is a translation : —

"In the Providence of God the year 1887 has become a year of calamity such as we have never seen before. This is owing to the fact that there has been almost no rain since a year ago. The farmers sowed their winter grain in hope and the damp earth nourished it, but without rain it was all wasted. During the month of March we made special prayers to God for rain, but our prayers were not answered, and every thing sowed or planted soon dried up and was lost.

"A square section of our most fertile plain, 3,600 square miles in extent, extending from Mersine on the west sixty miles to Missis on the east, and sixty miles from north to south, is stripped of its glory and beauty and remains a sad desert. A part of our vineyards did not begin to put forth their new branches, and those that did do so are already beginning to wither. The yearly exports from these fields during the last few years, in cotton, sesame, oats, and millet, have been 800,000 *lira*, (about $3,500,000) and the wheat and barley produced have been worth even more. This year also, because there is no grass, the flocks and herds are being destroyed. Butter, cheese, and milk are with difficulty found.

"From these statements you will understand something of the calamity which is upon us. This section of country contains over 100,000 inhabitants, of whom 20,000 are able to find a living without help. But 80,000 are destitute and cannot be kept from starvation unless help is brought to them from without. Many of them have lived until now only by selling their furniture, in some cases even to the beds from under them.

"Three days ago I came across a little girl twelve years old trying to sell a small glass hand-lamp on the street for one piastre (nearly five cents) that she might buy bread, as she said they had nothing to eat at home and, after this, nothing left to sell. The sad sights we are compelled every day to witness cannot be described with the pen. All eyes are full of weeping and the air is full of lamentation.

"Unless the benevolent of America and England have mercy and reach out their pitying hands toward our country with generous help, this large number of poor people must perish from starvation. For our part, we think it sufficient to put this sad matter before you and implore your pity and aid.

"Kevork Michaelyan,
"*In behalf of the Church Committee.*"

Need anything be added to this bare statement of facts? The American Board cannot, of course, use its funds given for evangelical purposes for material relief. But such relief is in this case an immediate necessity. Will not benevolent and philanthropic people respond quickly to this appeal? Contributions for this special purpose will be received and forwarded at once by Langdon S. Ward, Treasurer of the American Board of Commissioners for Foreign Missions, 1 Somerset Street, Boston.

THE AHMEDNAGAR COLLEGE AND HIGH SCHOOL.

BY REV. JAMES SMITH, OF AHMEDNAGAR.

The Mission High School in Ahmednagar was opened in 1882 as an evangelistic agency through which to reach those classes that up to that time other agencies had failed to influence to any extent. Unfortunately these classes were the educated and influential ones, and, though they were getting an education, it was a purely secular one, their only religion being prejudice against Christianity and hatred of the Bible. The mission also felt the need of a higher education for Christian lads, that they might, in a measure, keep pace with the growing intellectual and scientific spirit of their country.

The beginning was a humble one. We had only fourteen pupils and one assistant master. The school was treated with not a little contempt by many natives, but its growth and prosperity have been a surprise even to its founders. It will close its fifth year in April with 310 pupils, in ten classes, and with twelve masters. The course of instruction begins with the first English book and ends with the "previous examination" of the Bombay University, or examination at the close of the first college year.

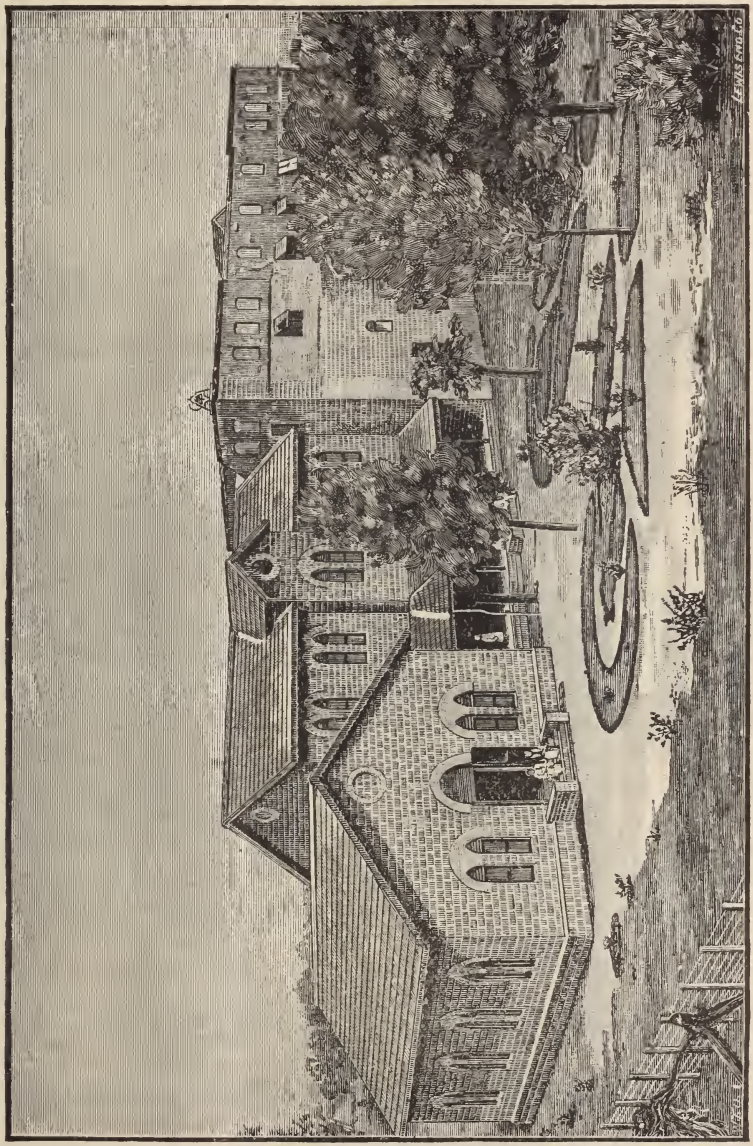
There are in the institution three departments: a middle school, a high school, and a college. In the middle school pupils study the first three English books, together with history, geography, grammar, arithmetic, etc., and no one is admitted to the lowest class of the department until he has passed the final examination of the vernacular Fourth Standard of the government course.

In the High School the subjects taught are English, Sanskrit, Persian, algebra, Euclid, history, mechanics, chemistry, astronomy, etc. This course extends over four years and ends with the matriculation, which admits to the college. The papers set in the matriculation are quite as difficult as in any college in England or America, and when one remembers that they are all set in English and that answers are to be given in that language, it will be seen that an Indian student has full proof that there is no royal road to a university degree. In the middle school, instruction is imparted through Marathi, the vernacular; but in the High School, English is the only language used in the classrooms.

The college department was opened on January 1 of the present year, with thirteen students. The subjects taught are English (The Lady of the Lake and Southey's Life of Nelson), Sanskrit (texts appointed), Persian, Latin, logic, ancient history, physics, Todhunter's larger algebra, and Euclid (books vi–xii). The subjects for study are all appointed by the University of Bombay, which is an examining body only. At present there are about one hundred

high schools affiliated with the university in this presidency, nine art colleges, one college of science, one of medicine, and one law school.

The Mission High School, or Ahmednagar College, as it is now called, has always been a healthy child and now can almost walk alone. Of the 11,300



COLLEGE AND HIGH SCHOOL AT AHMEDNAGAR.

rupees spent on instruction, care-taking, and repairs during the first four and one-half years, the American Board contributed only 2,000 rupees, and, out of 25,725 rupees spent for new buildings, the American Board paid 6,312 rupees, or 18 per cent. of the current, and 24 per cent. of the extraordinary, expenses of the institution. The rest of the current expenses have been met from fees

and government grants-in-aid, and the building expenses by subscriptions chiefly from natives of India and a moiety government grant. There is no boarding establishment, and no funds are given for food and clothes, and no pupil, Christian or Hindu, is admitted without paying tuition fees unless he has something more than poverty to recommend him. Kind friends in India have given us a number of small scholarships, and these are given to really promising lads after they have shown by their conduct and progress that they deserve them best. The daily marks and weekly examinations are our tests, and we believe that help given on such a basis will never pauperize.

It is hoped that in the near future the school may become self-supporting, with the exception of the principal's salary, which may continue to be a charge on the funds of the American Board.

The popularity of the school with Hindus and Mohammedans has not been gained by sacrificing any principle or truckling in any way to prejudices against Christianity and the Bible. *The Bible is taught daily with as much zeal and earnestness as any other subject,* and by many pupils studied with as much interest. No students, it is true, have publicly professed Christianity, but this is no marvel to those who are acquainted with all the circumstances of the case. That prejudices have been uprooted and idolatry given up by many is only a partial truth. All of our pupils respect the Bible, and their relatives and friends are our friends. The results will be seen in the future. We are sowing seed in the best soil in India. Our pupils belong to the brightest classes of the most advanced section of the Hindu race. The world can produce no superior, as a race, to the Marathi Brahman.

The building occupied by the school has a history, if it were only known. The old portion, shown in the engraving to the right hand, was built before Columbus discovered America and was for many years the residence of the Mohammedan commander-in-chief when Ahmednagar was an independent kingdom.

The upper story has been occupied for fifty years as a mission house. In the lower story there are six rooms, but three of them are too small for large classes. The building in the centre and the hall to the left were built in 1885. They are of stone like the old portion, but have a French tile roof. In the new building there are four large classrooms and a hall furnished throughout with Messrs. A. H. Andrews & Co.'s folding-desks and settees. The hall will seat about four hundred persons. Back of the old building, and at right angles with it, there is a wing with two more large classrooms, erected in 1886. The total length of the building, as shown, is 166 feet; width, 54 feet. The wing behind is 28 feet by 50 feet.

The prosperity of the school in the past and the great encouragement given by the educational department of government, as well as by the governor himself and His Royal Highness the Duke of Connaught, who recently visited the institution and expressed his own pleasure and that of the government, leads us to anticipate a larger increase during the present year than ever before. Our present classrooms are already full, so that plans are preparing for another large addition to be erected as soon as the funds can be collected.

MRS. LYDIA V. SNOW.[1]

After thirty years of unwearied service in the interests of the kingdom of God among the islands of Micronesia, followed by nearly five years of weary waiting in her native land, this faithful missionary has entered into the everlasting rest. Mrs. Snow went with her husband, Rev. Benjamin G. Snow, as a part of the first missionary company to Micronesia, sailing around Cape Horn. When this early band of missionaries set their faces toward these islands of the Pacific, little was known of them save that their inhabitants were naked and cruel savages and that they needed the gospel. The first *Morning Star* was not then built. In Mrs. Snow's own memorandum, furnished at the time of her departure, in answer to the question, What led you to think of going to the heathen? her recorded reply is: "The hope of a more extended sphere of usefulness. The Spirit disposed me to ask: 'Lord, what wilt thou have me to do?' and the answer was: 'Go to those who have never heard a Saviour's love proclaimed.'" It was in this spirit that she labored with her husband, first on Kusaie, then on Ebon, and again on Kusaie. They had the joy of seeing great moral transformations among the islanders. In 1877 Mr. Snow's health failed and they returned to the United States, where, after two or three years of debility and suffering, he died, May 1, 1880. After losing her husband, Mrs. Snow, then sixty years of age, so longed to return to her work on Kusaie that, though it was regarded as a somewhat doubtful experiment, consent was given. She was welcomed with great delight by the natives, to whom she was greatly endeared, and who were deeply touched by the thought of her returning to them under such circumstances. As a native pastor wrote of her: "She was a mother to us all." But her health was not equal to the strain, and in 1882 she returned to the United States, and until the time of her death suffered from a malady which put a weight upon her spirits and clouded her enjoyments. But when she became convinced that the burden which rested upon her had its origin in physical causes, she resigned herself trustfully to the care of him whom she had believed, and though weak and weary, she endured patiently and heroically what the Lord was pleased to send. Watched over tenderly to the end by a daughter's care, and by others in the Missionary Home, she entered into rest May 18. "Her works do follow her."

A MISSIONARY FOR FIFTY YEARS.

A service commemorative of the fiftieth anniversary of the ordination of the Rev. George W. Wood, D.D., was recently held at Morristown, New Jersey, at which this venerable and beloved missionary was present and made an address. It falls to the lot of few men to render such long and varied service in the cause of missions. Dr. Wood, though ordained in 1837, was detained for one year from entering upon the work to which he had given his life, by reason of the financial

[1] Mrs. Lydia Vose (Buck) Snow, born at Robbinston, Maine, October 26, 1820. United with the church when eighteen years of age. Married Rev. Benjamin G. Snow, September 1, 1851, with whom she embarked at Boston, November 18, 1851, reaching Honolulu after a voyage of 123 days. Landed on Kusaie, August 22, 1852. Returned finally to the United States in 1882, and died at the Missionary Home, Auburndale, May 18, 1887.

pressure then prevailing throughout the country, so that it was the twenty-fifth of May, 1838, before he sailed for Singapore. After two years of residence there, he returned to this country to provide for his motherless child, and also, in view of the proposal of the Prudential Committee, to relinquish the Singapore Mission. In 1842, March 8, he embarked for Smyrna and reached Constantinople May 14. While on a visit in the United States and about to go back to Turkey, he was elected (1852) a Corresponding Secretary of the Board, and fulfilled ably and efficiently the duties of that office in New York for nine years, when he resumed his work as a missionary in the field, June, 1871. After fifteen years of continuous labor in Constantinople and vicinity, the infirmities of age compelled him in 1886 to leave his missionary associates and the native Christians, among whom he was greatly honored and beloved, and to return to the home land. The readers of the *Herald* will be interested in the following letter, addressed by Dr. Wood to the senior Foreign Secretary in reference to the commemoration of his fifty years of service, and they will be touched by his own humble estimate of his work in contrast with the high estimate put upon it by his associates and friends.

"SUMMIT, N. J., May 23, 1887.

"DEAR DR. CLARK, — Yesterday evening it was my privilege to be present in a meeting of two united congregations in the First Presbyterian Church of Morristown in this State, to which I had been invited in remembrance of my ordination to the gospel ministry in that edifice on May 16, 1837. Pleasant words were spoken, of felicitation to me and expressive of warm Christian fellowship and interest in the cause of foreign missions; and the large audience listened patiently to reminiscences and observations from me pertinent to the occasion which had convened us.

"At the close of the service one gentleman introduced himself to me as having been a witness of the transaction commemorated. I could learn of no other person in the assembly of whom the same could be said.

"At my ordination the sermon, on Romans i, 16, 'I am not ashamed of the gospel of Christ,' was preached by Dr. William J. Armstrong, Home Secretary of the American Board, and the charge, tender and impressive, was given by Dr. David Magie, of Elizabeth, New Jersey. These distinguished men, and the great majority of all who were present at that event, have, most of them long since, departed from the earthly life. Of the Prudential Committee by whom I had been accepted as a candidate for missionary appointment, and of the executive officers of the American Board, not one, excepting the then Treasurer, now survives. Of missionary associates in the earlier years following, only three or four remain: one, of the Singapore Mission, Mr. Travetti, and Drs. Riggs, Hamlin, and E. E. Bliss, with Mrs. Riggs and Mrs. Bliss, of the missions in Turkey. Lingering remnants of a former generation, how soon we shall be here seen no more!

"Deeply humbled in view of deficiencies, I feel myself under an obligation of gratitude, which is inexpressible, for the merciful kindness that has continued me to the close of a half-century's experience of the joy of a service, however imperfect, in the work of the ministry carried on abroad and at home in connection with the spread of the gospel in foreign lands. Could I renew my life, my

wish would be to be employed in the same service, but with a deeper consecration and an ability for greater usefulness therein. But as this cannot be, I can only implore pardon for what has been wrong in the past, peacefully anticipate the future as God may determine it for me, and rejoice in the outlook for the Church and the world, which seems to me so much brighter than that before my eyes in the troublous time of half a century ago. What a history do the last fifty years present! I bless God for the life given me in this period of glorious progress; and without envying, and with fulness of sympathy and gladness for them, do I congratulate those to whom it will be given to see greater things, and be actors in helping forward grander results for the kingdom of Christ in the better days that are to come.

"I am, as ever, most fraternally yours,

"GEORGE W. WOOD."

PROPOSED UNION OF JAPANESE CHURCHES.

FOR many months past a movement has been progressing among native Japanese Christians, looking toward unity of church organization. The union of five branches of the Presbyterian body: namely, the American Presbyterian, the Reformed (Dutch), the German Reformed, the Southern Presbyterian, and the United Presbyterian Church of Scotland, under the name of the United Church of Christ in Japan, was accomplished some three years since. Overtures have passed between native churches connected with this body and the Conference of Congregational Churches allied with the American Board, and committees of the two bodies have reported a plan of union which has been submitted for consideration. We have received a copy of this proposed plan, which we suppose is to be regarded as preliminary and only an outline, the details to be settled hereafter, if the general plan is approved. The matter is one which belongs to the Japanese themselves, and we present the draft of the proposed "Nihon Rengo" simply for information and without passing judgment upon the scheme. If the Japanese Christians shall find a way of organic union in which all can cordially participate, it will be an occasion of great rejoicing. The scheme here presented is now before the churches of Japan for consideration.

TOKYO, JAPAN, May 13, 1887.

For some time past it has been evident that the Kumi-ai churches (Congregational) of Japan and the United Church of Christ in Japan (Presbyterian and Reformed Church) have been tending more and more toward organic union. Accordingly, committees were appointed by the General Conference of the Kumi-ai churches and the Synod of the United Church of Christ to confer upon the subject and report. The former committee consisted of the following persons: Rev. Messrs. S. T. Miyagawa, J. T. Ise, P. M. Kanamori, T. Matsuyama, and D. C. Greene. The latter committee was composed as follows: Rev. Messrs. K. Ibuka, M. Oshikawa, M. Uemura, K. Yoshioka, and William Imbrie.

Two sessions of this joint committee were held in the city of Tokyo, May 4 and 5. A report was unanimously agreed upon, and, after having been amended.

so as to read as follows, was approved by the General Conference of the Kumi-ai churches and the Synod of the United Church of Christ in Japan.

AS TO DOCTRINE.

Declaration of principles of doctrine and government looking towards the union of the Kumi-ai churches and the United Church of Christ in Japan, adopted by the General Conference of the Kumi-ai churches at its session in Tokyo, May 4-11, 1887.[1]

The Nihon Kumi-ai churches and the United Church of Christ in Japan, led by an earnest desire for Christian unity, have determined to come together and form one church of Christ, to be known as The Nihon (Rengo) Christian Church, and in the persuasion that truth is an order to godliness, they hereby adopt the following doctrinal basis of union: —

The word of God contained in the Scriptures of the Old and New Testament is the only infallible rule of faith and practice. But in various ages of the Church it has become necessary that godly men should set forth in order the great doctrines contained in the Holy Scriptures.

Among these creeds and confessions that have come down from ancient times are those commonly known as the Apostles' Creed and the Nicene Creed. Besides these, there have come down to us from more recent times those statements of doctrine and principles commonly known as the Westminster (shorter) Catechism, the Heidelberg Catechism, and the Plymouth Declaration.

All these creeds and confessions are in this church held in veneration. We believe them to have served a high purpose in the history of the Church in time past, and we believe also that they are still to be regarded as of great value for the instruction of believers.

In particular does this church acknowledge her indebtedness to those confessions of the past Reformation period which have appeared in the great churches with which this church is historically connected, and in constant fellowship with which it is our earnest desire to carry on that work which the great Head of the Church has in his good Providence committed to our care.

But though these symbols are all to be held in veneration, they are not to be regarded as equally binding upon the ministry of this church. While it is required of ministers that they accept and subscribe to the Apostles' Creed, the Nicene Creed, and the Nine Articles of Evangelical Alliance, it is required of them with regard to the Westminster (shorter) Catechism, the Heidelberg Catechism, and the Plymouth Declaration only that they approve of them for substance of doctrine.

The same spirit that has led these two churches to unite and form the Nihon (Rengo) Christian Church will gladly receive overtures from other churches of Christ which are able to accept the Apostles' Creed, the Nicene Creed, and the Nine Articles of the Evangelical Alliance as the doctrinal basis of agreement.

[1] The Kumi-ai churches are the churches which have grown up in connection with the work of the Japan Mission of the A. B. C. F. M.

The United Church of Christ in Japan is the name assumed by the churches connected with the associated Presbyterian missions.

AS TO POLITY.

The following is agreed upon by the foreign members of the joint committee as a correct statement of the outline of church polity, which the General Conference of the Kumi-ai churches and the Synod of the United Church of Christ in Japan have directed the committee (referred to below) to elaborate in detail and submit for approval.

1. Individual churches shall be free to manage their own internal affairs either directly or by a Shokwai (Session).

2. There shall be three Assemblies, to be known respectively as Bukwai (District Conference, or Presbytery), Daikwai (Divisional Conference, or Synod), and Shokwai (General Conference, or Assembly); or by other names agreed upon.

3. A Bukwai shall consist of the ministers (whether ministers other than pastors shall have the right to vote being as yet undetermined) and a representative from each church within its limits. In the case of churches organized with a Shokwai (Session), the representative shall be an elder; in other cases, a delegate. Bukwai shall organize new churches; issue licenses to preach; ordain and discipline ministers, and decide appeals from the decision of a Shokwai or church; in accordance, however, with the principle set forth in Section 6.

4. A Daikwai shall include the ministers and churches belonging to two or more Bukwai. It shall have the direction of evangelistic work carried on within its own limits, and shall decide appeals in cases originating in Bukwai.

5. The Shokwai shall be composed of ministers and laymen from all the Bukwai in the empire. It shall decide constitutional questions and appeals in cases originating in Daikwai. Shokwai shall also have the general oversight of the evangelistic work and the general care of the interests common to the whole church.

6. Instead of a system providing for a series of appeals, there shall be opportunity only for a single appeal. In order, however, to secure a body whose decision shall be regarded as uninfluenced by local feeling, each Daikwai, at its annual meeting, shall choose a committee composed of members from its several Bukwai, to be known as the Committee of Appeal. And when, in the judgment of one third of a Bukwai, it shall appear wise that an appeal from the decision of a Shokwai or church should not be heard by the Bukwai itself, the matter shall be referred for decision to the Committee of Appeal.

Letters from the Missions.

European Turkey Mission.

PREJUDICE DISARMED.

MR. THOMSON reports from Constantinople that since permission to reissue the *Zornitza* has been given, new subscribers have come in very well. There is ground for encouragement in the attitude of a portion of the Bulgarian clergy, some of whom are preaching more earnestly and evangelically. Many of them are manifesting a friendly spirit toward our missionaries. The following interesting incident is taken from a letter addressed to Mr. Thomson by a traveler who was passing through Bulgaria: —

"As I was traveling on private business from Sofia to Karlovo, my way, of course, lay through Zlatitza and Pirdop. On Saturday evening I arrived in Pirdop. . . . Next morning, as I was in a great hurry, I bargained with a driver and started. About ten minutes after leaving my *khan*, I passed by another khan, which had open doors. From within I heard a loud chorus singing, —

'Behold the western evening light!
It melts in deepening gloom,' etc.

"Such a beautiful melody, such a chorus, such words in this village! I was astonished and, although in haste, called out to my driver to stop, got down, and told him to wait for me, as I wished to see who these singers were. 'Ah, *sonnie*,' he answered, 'they are Protestants: don't go in; they 'll deceive you.' 'All the better,' I replied, 'if they are such. You come also, father.' 'Eh, I will come,' answered the sixty-year-old man, and we two entered the khan hand in hand. . . .

"A gentleman was preaching the Word of God, and his wife led the singing. I joined in the singing and listened attentively to the sermon, and in this the old driver began to imitate me; the man who a little before had called to me: 'Don't go in; they are Protestants; they 'll deceive you.' Prayer was offered, and both the old man and I took part in it. It did n't occur either to the driver or to me to hurry, as Karlovo was far away. We thought that we were in Paradise.

"After the service closed, I found that the gentleman was the brother of the respected Mr. Tondjoroff, of Philippopolis. After exchanging a few words with him and his wife, we took leave and started again. I began to sing one of the hymns that had been sung: 'Come home, come home.' As I sung, I observed that the old man wiped some big tears from his eyes. 'Why are you crying, father?' I asked. He replied: 'Why should I not cry? I am sixty years old, yet no day in my life have I ever been so privileged as to-day. I am sorry that I have spent all my life in sins;' and he wept still more. Although I, as a young man of twenty-six, wanted to show myself more firm, the thankfulness that filled the old man's heart was in mine also; so I also could n't restrain my tears. 'Father,' I asked him presently, 'would you like that we should offer a prayer here such as the preacher offered?' 'I would,' he quickly answered. We stopped the horse, got down, and, with tears in our eyes, there under the open heaven gave thanks to God for that happy day.

"Can any one say now that there is anything more powerful than God's magnet? A man who, two or three hours before, had cried: 'Beware of them; they are Protestants,' now was grieving, with bitter tears, that he had not earlier in life taken refuge amongst them."

THE ALBANIANS.

Mr. Baird, of Monastir, makes an appeal in behalf of the Albanians, who number one million and a half souls, for whom little is now done. Mr. Baird writes: —

"If they are evangelized, it must be by preaching in the Albanian language. Even should the Hellenizing of the Albanians through Greek schools succeed so as to satisfy those who now are making strenuous efforts among the Southern Albanians, the work of evangelization cannot be accomplished by means of any other tongue than the Albanian. A beginning has been made. All of the New Testament has been printed, and quite a portion of the Old. A few small religious books have been printed, as has also a grammar of the language. Mr. G. D. Kyrias, a graduate of Samokov Theological Seminary, now in the employ of the British and Foreign Bible Society, is laboring for his people. He is well qualified either to preach, to teach, or to write in his mother-tongue. A younger brother, a fine young man, is now in Samokov Theological Seminary and has two more years to complete his studies. A sister is in the highest class in our Girls' School and could render good service as a teacher. Mr. Tsiko, a colporter of the

British and Foreign Bible Society, is Albanian by birth. It is seldom that a new mission can be begun with such good native helpers and with a good prospect of more in a short time.

"The lawlessness that abounds in this land of mountains is a drawback. We hope that a change of government that may be nearer than we think will put an end to all this. When such a change comes about, it will be a great advantage to be already in the field. I do not think that in the event of a change of rulers the Mussulman Albanians will leave the country, as they have left Bulgaria, for they are not zealous for their faith, and they fraternize with other Albanians because they are Albanians. There are strong indications of a growing national spirit among the Albanians. They have opened a school in Korcha, the only Albanian school I know of. I can think of nothing that would prevent the occupation of Albania by missionaries."

Central Turkey Mission.

AINTAB. — HOPEFUL SIGNS.

MR. CHARLES W. RIGGS wrote April 13: –

"In regard to the work of the mission I think that there are hopeful signs, though there is very little which can be shown by figures. The Young Men's Christian Association has of late been trying to do something in the way of city missionary work. They have lately opened two Sunday-schools especially for the children of the old Armenians, and at our last meeting we talked over plans for two other similar Sunday-schools in other places; I hope that they may be started before long. Another thing which is very hopeful is the formation of a society among the old Armenians which has for its object the improvement of its members; all of whom promise to keep the Sabbath and to leave off the use of strong drink. They say that this society has already made a very great change in the quiet and order of the quarter of the city where it is located. They at first applied for instruction to the priests, but when this was refused they came to the Young Men's Christian Association. A young man who is a graduate of the college was appointed as their teacher, meeting them twice a week to read and explain the Bible. Of course we cannot tell yet what the result will be, but we can hope and pray that it may be the beginning of a great turning to the Lord.

"In the same room where one of the Sunday-schools mentioned above is held, there is also held on weekdays an infant school, which has no connection with the schools of the Protestant churches. It has been supported by the Young Men's Christian Association and by the tuition of those scholars who were able to pay. The room might comfortably hold forty scholars, but they have seventy, not all coming every day, and they have turned away forty for want of room. At first they took Protestant and Gregorian children alike, but now they take only Gregorian children because the Protestant children can go to the schools of the Protestant churches. I would like to get another room and, if possible, another teacher, so that all the children who wish to come can be received."

Mrs. Ella T. Graham reports certain new efforts in behalf of women: —

"According to our plan of work among the women of the city, Aintab is divided into districts, each one under the care of one or two earnest native Christian women. There are now between twenty and thirty of these districts, in each of which a weekly prayer-meeting is held. The attendance varies in the different districts. In one place the number of women is from forty to ninety; in others it is much smaller. Less than half of these women are Protestants, most of them belonging to the Gregorian church. Few of them can read, and they listen with eagerness to the words of the leader. Although nominally Christians, many of them are utterly ignorant of Christ and the Bible. The interest in these meetings is increasing, and we see indications of growth in spirituality, especially in those who have

charge of the work. The priests of the old church do not, as a rule, oppose this work. Last Christmas day a priest came to the house where we were holding a meeting, to conduct the usual five-minute service. He and a young assistant sang some weird song, after which those present took turns in kissing the small Bible the priest extended to them for the purpose. After bowing pleasantly to us, he departed, and we went on with our meeting. Another good result of these efforts is the increased number of women who attend service at our churches, as well as enlarged attendance at the monthly mothers' meeting."

ZEITOON. — ALBUSTAN.

Mr. Marden, whose interesting account of the recent religious movement in Zeitoon was given in the last *Herald*, wrote April 6 from Albustan, to which place he had gone. Referring to what had been accomplished at Zeitoon, Mr. Marden says: —

"In addition to the usual Protestant services, that have been well sustained, more than a dozen Protestant sermons, missionary and native, have been preached in the Armenian churches, the good seed sown in outdoor preaching services, in neighborhood prayer-meetings, in the shops and streets and by the wayside, and a large number of Bibles sold. Every effort has been made to point out the errors of the reform movement and strengthen its better elements. A few warm days followed, when the people of all classes at once scattered into the vineyards in every direction, and, coming home weary at night, there was but little opportunity for religious work. I therefore left Zeitoon for the present and came here for a much-needed visit.

"This town lies at the foot of the most northern slope of the Taurus, with seventy-five miles of continuous mountain ranges between it and Marash, its nearest neighbor of any considerable importance. Albustan is the business centre of a large population of Turks, Koords, and Circassians of the roughest type, and the few hundred Christians of the city, isolated from all other Christian communities, have to a large extent become assimilated in character. The wild spirit of the Koord sometimes breaks out in the community, and even in the church, and brings confusion and discord. It has been difficult to keep these brethren at all times in line, but there is now a marked improvement upon former years.

"We appointed two prayer-meetings each evening at private houses at the same hour, and spent the day in pastoral work, and continued this plan for two weeks. These meetings have all been well attended and sustained with increasing interest. Sabbath evening a union meeting was held in the church which was attended by the whole Protestant community and also by many Armenians. The church seems much quickened in its spiritual life and many new voices are heard in prayer. In fact, nearly every man in the Protestant community has taken some part in the prayer-meetings. The religious interest has been quiet, deep, and earnest and gives great hope for the future of the church. Seventeen candidates have been examined for admission to the church."

Eastern Turkey Mission.

THE SCHOOL AT MARDIN.

MR. GATES reports, under date of March 1: —

"Our school has been greatly blessed this year. Although we doubled the rates for board, we doubled the number of scholars also, and have had forty-three scholars in the school. During the Week of Prayer there was much religious interest in the school, and fifteen of the young men rose and declared themselves on the Lord's side. Some of the younger pupils made very manly confessions, and their words quickened the church; so that there was a strong religious interest all through the Week of Prayer, and the meetings were continued a second week. Ever since that time the interest in the school has been continued, and is now deeper than at any previous time. The scholars hold

a meeting of their own every Sabbath evening, and of their own motion they gather for prayer and religious discussions two or three times a week.

"A few days since a group of the boys gathered and began to discuss this question: 'How shall we resist and overcome the tempter in the moment of temptation?' One of the older boys gave this advice: 'Write on a piece of paper these words: "Remember the death of Christ," and in the moment of temptation draw the paper from your pocket and read it.' This led to the discussion of the subject of the death of Christ and its relation to Christian living; and the next day the boys questioned their teacher on this theme with so much eagerness that the lesson was laid aside and the hour given to talking on this great theme. One boy, who came to the school last year from an Armenian family, has completely changed, so that his face and bearing tell of a new heart.

"I say to myself again and again: 'The Lord is good, oh, so good!'"

POVERTY OF THE PEOPLE.

Mr. Cole, of Bitlis, writing March 21, gives the following pitiful account of the poverty of the people: —

"Some days since, I returned from my tour to Moush region. In one village where I had four meetings on the Sabbath, one was for the women, in which we had present some sixty women and girls, but all of them were too poor to have on either shoes or stockings, they having come on a winter's day barefoot over the snow, some of them from ten or fifteen minutes' distance. Aside from this, some had found difficulty in scraping together enough old 'wornout rags' to decently cover other parts of their person, while others were too badly off to afford even that much adornment to God's house and were forced to remain at home, crouching in some dark corner of their dismal dwellings, where absence of light might atone for lack in clothing. As we broke up our interesting meeting and I saw those poor creatures file out over the cold snow, ill-clad and barefoot as they were, I could hardly restrain the tears, and thought how different their lot from that of their fairer sisters in the Western world."

HARPOOT. — THE COLLEGE AND OUT-STATIONS.

President Wheeler, of the college, writes: —

"You will be glad to learn that though the Armenians have opened a school with great *éclat* within two minutes' walk of the college, and the three Protestant schools of the city are open, and though the ecclesiastical head of the Armenians has issued an order forbidding Armenians to patronize Protestant schools, the college has never had so many pupils so early in a term as it has now, the number in all departments being four hundred and fifty. All pay tuition, and many hard days' work are required to meet the bills. Were I to go into particulars, you would see the fact more plainly. Some poor men, in their zeal for educating their children, being unable to pay the $26.40 which we charge for forty weeks' board, walk once a week from eight to twelve miles and back to supply them with poor food from their homes. This for the boys. How some poor people manage to meet the bills for their girls is more than I can tell. We do favors to a number of girls, taking less than the $22.20, which is the full charge for board. We are talking of relieving the Board of any further expense for the male department of the college, but may fail to carry out our intention."

Mr. Allen, under date of March 5, writes from Harpoot of several out-stations: —

"The outlook of the work seems more encouraging this winter than for several years previous. The reconciliation in Diarbekir is a most happy termination of a long and bitter quarrel. In Chemish-gezek also there has been much alienation among the brethren, but our general helper has been there eleven weeks and reports that peace has been restored, and they wish a pastor to be settled over them. Their former pastor was called to Arabkir. We hope to give them one from the present class.

"At Palu such a state of feeling existed four years ago that the brethren would not unite in anything. During a stay of four weeks among them I collected a part of the salary of our general helper for six months. Under his labors the old strifes and bitterness were done away in part. The grace of God has wrought in their hearts so that now they have called a preacher and male and female teachers.

"A church was formed and a pastor ordained at Temran last fall. The pastor writes: 'I am happy to say that the work is in a very good condition. Those who were longing to see Protestantism enfeebled are amazed at seeing four or five families coming over to the side of the Protestants, and some who were not fully established becoming day by day more firmly settled. With growth in numbers there are also signs of growth in grace."

FARKIN. — WORK OF A NATIVE PREACHER.

"The ancient monuments of the town of Farkin remind us of many who laid down their lives rather than deny Christ. The present inhabitants of that town and region in Koordistan have little idea of the religion for which so many martyrs died, whose memory is perpetuated by a beautiful building now in ruins. Their Christianity has also gone to decay. They have lost both their religion and their language. The Bible has become more completely closed to them than to Armenians, who still retain their language. A preacher has been at work in Farkin six years who now writes of a great change from the time when he commenced his work. He says: —

"'The work greatly rejoices and encourages me. Not only in every house, but to all classes of the people I have the opportunity of speaking. There is a general desire for, and interest in, hearing the words of life. During my first two years there was no opportunity to pray with two persons together even on the Sabbath. On Sabbath days, on account of their worldly pleasures, singing songs and other hindrances, neither in the house nor outside could listeners be found. I used to go with a few schoolboys to a garden. A few men would be drawn there by our singing, but there was no chance to preach or pray. After two years three or four would come for a time to listen, and again would keep away on account of persecution and reproach. The very name of "Prote" was thought to be contaminating. But now on Sabbaths and weekdays we have from twenty to fifty, and sometimes eighty, hearers. There are ten men who have entirely separated from the Old Church. Some are persecuted at home, but give good evidence that they are renewed men. Three have been received into the Redwan church. My wife two years ago could not speak two words to the women. She would often return weeping on account of their jeers and reproaches. But now, through whatever street she goes, or whatever house she enters, they urge her to speak. Many invite her to a house or place of meeting. On Sabbath days, by passing through the village, she often brings a great crowd of women with her to the meeting. In many houses they are glad to receive me, but on account of reproach, or for worldly reasons, they do not come to meeting; yet many of these urge their families to attend, or urge us to invite them. Some of the chief men, although they do not come near us, yet show much interest and respect. This is true also of Turks and government officials.'"

OUT-STATIONS OF ERZROOM.

Mr. Robert Chambers reports a visit among the villages of the Passen and Alashgird regions. Of the former place he says: —

"The work in Passen is not encouraging. The people are unable to redeem their pledges in the matter of pastor's salary. Hope long deferred and deepening poverty paralyzes all. One young man, formerly a hopeful pupil in our High School, and for some time an earnest worker in his village, seems to be losing his mind. To a companion he pathetically exclaimed: 'I know that God is no hearer of prayer, or he would long ago

have heard me.' Poor fellow! he has voiced the timid thought of thousands in this land. The Passen church is just about where Sardis was when John saw his vision. We are compelled also to insist upon what may appear to the American churches as a fair share of self-support. But our appeals and exhortations, instead of stimulating the people, only serve in many cases to deepen and harden the stupor of hopelessness which holds them. Schools are very few in number this year in this district."

At Khasdour the outlook is more cheering, the preacher having a Bible class every evening attended by several prominent men, Gregorians and Catholics. The attention to the preaching and at the communion service was most respectful and earnest. Some striking incidents are given in the latter portion of Mr. Chambers's report. He says: —

"From Khasdour we went to Toprakali, Yonjaloo, and Karabazar, where, though we have no distinctively Protestant work, yet we found many most cheering evidences of the spread of evangelicalism among all classes of the people. We were invited to preach in the churches, and were received not as strangers, but as brethren. The state of this whole plain is peculiar. Our books are read everywhere and our principles accepted. Priests who defend all the rites of the Old Church are laughed at and called dotards. The churches are empty. Nobody believes in the existing state of things in the church, but nobody is ready to make a stand for reform. True, we met one man who, in my opinion, but narrowly escaped being a prophet of reform among his people. Years ago he was an infidel, having read works translated from the French; but he made a thorough study of the Bible, and, to use his own words: 'My feet are on the rock. I am a sealed servant of the Lord Christ.' He is a man of commanding appearance and tone, and I listened in wonder for two or three hours to his conversation in the midst of a knot of friends. He has evidently had much influence. He made a marriage feast for his brother, and among others invited our Khasdour preacher to go with him to a neighboring village to bring the bride. A night was spent in that village. No wine or strong drink was permitted, and the evening was spent in Scripture reading and discussion and prayer.

"In one village we entered a guest-room unexpectedly, and found a dozen men engaged in Bible study. Two, who were the leaders, had Bibles open before them. Other villagers followed us in, and all listened with attention while we preached.

"In one village, where we remained two days, the priest and some of the leading people would not be separated from our company. They came early in the morning and stayed with us till late at night. The priest took his turn in reading and explaining the Scriptures, which, however, he never does in the church service. He got into discussion with the priest of a neighboring town, an old man. The old man defended pilgrimages, picture-worship, intercession of saints, etc., and was scandalized to hear the Protestant view from the young priest's lips. The old man returned to his town in great grief and related the affair sadly to the teachers of the Gregorian school. These laughed at him and told him the young priest was right. But none of these people have any idea of becoming Protestant. The national spirit is too strong and the spiritual life too sluggish for that.

"God grant that the blessing which we look and long for may soon make its presence felt."

Madura Mission.

THE annual report of this mission has been received, presenting facts of great interest. Eight ordained missionaries are seeking to care for an area of 6,424 square miles, with a population of 1,775,000 people. They have an efficient corps of native helpers, of whom 20 are ordained, 150 catechists, 228 teachers, and 28 Bible-women. The 36 churches have 3,053 members. We select from this interesting report what is said about

THE CONGREGATIONS.

"Our congregations are composed of communicants and adherents. While we have only 36 churches, we have 235 congregations, and while we have only 3,053 communicants, we have 11,412 in our Christian community. We receive none to the church except those who give credible evidences of being born again, but we receive into our congregations all who are willing to abandon heathen practices and put themselves under our instruction. Every person who ceases to rub the sacred ashes upon his forehead and attends our services regularly is called a Christian by the people. And too many, even of our Christians, think that nothing more is needed in order to salvation. This comes in part from the fact that the sacrifices to be made in coming systematically to our chapels are so great that he will not take the step unless he has undergone some sort of inward change. Nevertheless, the temptations to sinister motives are many. They think that a missionary's influence is great with civil authorities. Hence, if a lawsuit is pending, all on one side of a case may attend our services during weeks together. Sometimes they will come for years solely for the sake of our influence. Others will reckon themselves with us with the hope of securing employment, or material help in some way. If they fall away in time, as some do, 'we are perplexed, but not in despair.' If they are truly converted at last, as some undoubtedly are, we 'therein do rejoice, yea, and will rejoice,' however base may have been their original motive in joining us.

"Two congregations that had a merely nominal existence have been dropped from our list. Three new ones have been organized in the Dindigul, one in the Tirumangalam, and one in the Periakulam station districts. Dr. Chester writes that 'there have been bitter persecution and annoyance in two congregations, also a few cases in other congregations where heathen relatives have persecuted some who had newly accepted Christianity. The congregation at Sachiapuram has grown in numbers, more of the women attend Sabbath services, and they have built a new church twice the size of the old one, because the latter was too small for the congregation. The edifice cost 102 rupees, not a rupee of which was given by the mission or missionary. Not only do the members of that congregation strictly abstain from work on the Sabbath, but they make it a condition that every person, Christian, Roman Catholic, or heathen, who builds or resides in the village, must not work on the Sabbath.' This illustrates the conscientiousness and Christian principle that actuate many of our people when they are their own masters. But there is a large part of our Christian community that finds employment under heathen masters. Those masters say: 'Unless you will work for us seven days in the week, we will employ other persons.' Consequently the very poor, of whom we have many, think that it is a question of Sunday work or starvation. Certainly the problem is a very serious one when ten or twelve hungry children are clamoring for a mouthful of rice.

"And then another problem presents itself. How are our poor village Christians, who cannot read, to spend the Sabbath? The proportion who can read is very small indeed. Are all the others to be idle all day after the morning service? Are they to lounge about the village and indulge in idle gossip? Mr. Washburn says: 'I do not think we have begun yet to deal with the matter of Sabbath observance with the intelligence and practical wisdom which the case demands. We look at it from a New England standpoint. That is not the position of our people, nor is it the position in which we can be of most service to them in the plans we make for the observance of the day, or for their religious life.' Mr. Jones, after stating the difficulty very forcibly, adds: 'In order to help them keep the day holy, I have tried to establish a number of short meetings of various kinds in each congregation every Sunday, with the hope that it might keep the congregation busy and happy most of the day. I believe that

in one congregation at least this plan is being tried and is doing good.' With a lazy catechist the above, and in fact every plan will be a failure. But if he is intelligent, active, and deeply pious, the difficulty can be solved.

"We do not allow our church members to intermarry with the Hindus. Over our adherents, however, we do not have such full control, and sometimes they take a Hindu wife or husband. These worldly alliances frequently result in much trouble, but sometimes the Hindu becomes converted. We discourage such marriages, and are happy to state that they are becoming less and less common. Mr. Jones gives an illustration of the firmness of Christian principle in his people that is worthy of record. The people of a heathen village asked for two Christian girls of another village for marriage. The Christians replied: 'We will give neither our sons nor daughters to you unless you become Christians and learn to read.' The result is that the entire caste of that village is coming over to Christianity and asks for a catechist. Nearly every missionary mentions one or more villages where he could place a catechist, with reasonable hope of success, if he had the means and the right men. Dr. Chester has three such places. Thus the field is open before us, and many places are calling loudly for men."

North China Mission.

MANY interesting letters have been received from this mission, among which is one from Mr. Roberts, of Kalgan, describing a long journey into Mongolia. He was unable to find the Mongol, Boyinto, the story of whose conversion and baptism was reported in the *Herald* for May, 1885. He did, however, find another man of the same name, who cordially welcomed the missionary and manifested in his prayers a genuine Christian spirit. Mr. Roberts was impressed by what he saw of the importance of more vigorous efforts among the Mongols, for whom little is now attempted. Dr. Merritt, of Pao-ting-fu, reports that through the advice of the Viceroy, a "Colonel of Post" belonging to the second rank of nobility had applied for medical treatment. Other cases of interest are reported, showing that the attention of the official class has been arrested by the medical work. The approval of these officials will tend powerfully to disarm the prejudices of the common people. Mr. Chapin, who has for some time been engaged upon the matter, is rejoicing over the success of his efforts to secure

MISSION PREMISES AT LIN CHING.

Writing from Pang Chuang, March 19, Mr. Chapin says: —

"At last the American Board may be said to have an undisputed title to land and buildings in Lin Ching. We are now in possession of both the compound and title deeds. These latter bear the signatures of some of the most prominent men in the city. The transaction has been conducted openly, after the ordinary slow methods of dealing in such cases. The seller was urgently advised by his friends not to engage in it, but turning a deaf ear (he is fortunately deaf in both ears) to all these croakers, he carried it through to its present conclusion.

"This purchase is, in some aspects, the most remarkable ever made in the North China Mission, or perhaps in any mission. Whenever foreigners have bought land (except in the open ports), it has usually been after years of labor in that vicinity; missionaries have sometimes found that the land of some convert met their wants, or the necessities of some poor man, overcoming his fears of the magistrate and of persecution by the people, induced him to part with his patrimony. Opposition too has almost always been begun or fanned by the gentry. Public sentiment is largely influenced by them. They are in reality the leaders of the people, and often stand between them and an oppressive magistrate, to obtain relief from excessive taxation or other public burdens."

After referring to several cases in which men of this class had successfully resisted all efforts on the part of missionaries to

purchase property, and other cases where, even after premises had been secured, so many obstacles to their occupation had been interposed that the bargains were thrown up, Mr. Chapin adds: —

"So when one of this class came forward and carried the business through for us at Lin Ching, buying the property of a friend in order to sell to us, we cannot but regard it as something remarkable. The name by which this man is commonly known in the city is Lin Yeh — the 'sixth gentleman.' He has a large personal and family influence, besides being a man of wealth."

NEW YEAR'S CALLS.

Mr. Aiken wrote from Peking shortly after the Chinese New Year: —

"This paying and receiving of New Year's calls is almost the universal custom, and everybody in Peking, great officers and small, high and low, rich and poor, seemed to be upon the streets on this same errand. You would meet an endless succession of carts, many with mounted attendants riding before and behind, with occupants who would evidently, for the most part, be reckoned among the gentlemen of Peking. Nearly every one would be carrying the large case which contained the red cards, of large size, upon which were the characters of his name or title; and nearly all handsomely dressed, many in coats lined with fur and shining with all the colors of silks and satins, yet these almost always chosen with good taste.

"We do not yet see very many of these men, I am sorry to say, calling upon us in our homes or coming to the chapels; but I was glad to be able to see the homes of so many in humbler circumstances, who are one with us in faith. An especially pleasant experience was a call at a shop where there are four barbers, two of whom are members of our church. They received me with much politeness and cordiality, offering the usual cup of tea, also a bowl of the food which they were preparing for their evening meal. As I did not find the food very palatable, they insisted on having one of the men go out and purchase some sweetmeats for me, which were very nice. After this they wanted to have a meeting right there in the shop, especially for the benefit of the other two men, I suppose, who were not believers, and also for such customers as might happen to come in. So they produced a New Testament and hymnbook, and we sung 'From Greenland's icy mountains,' with more or less of harmony, and then all three of us offered prayer. I read a few verses from John, and we each spoke upon these and upon Christian truth generally, the leading one of the two barbers explaining the truth in ways which were well adapted, I should judge, to the comprehension and ideas of the several persons who were present. After singing again I took leave of them, my friends escorting me to my cart outside, where we found quite a number of persons collected, who had apparently been attracted by the sounds of our 'meeting,' but had all been perfectly quiet, making no disturbance whatever."

Mr. Aiken reports the reception to the church at Peking of several persons of promise, one of them a native doctor.

ABOUT ECLIPSES AND RELIGION.

Dr. Porter, of Pang Chuang, wrote, March 19: —

"A few weeks ago an incident occurred full of hope for our work. On Saturday a company of ten or more Taoists came to make me a visit. Some of them had long planned the visit, others came *to see*. The immediate occasion of their coming was the recent eclipse, which is always a mystery to the uninstructed. Our New Year calendar, printed with wood cuts and in colors explain the eclipses. One of the men had been asking various scholars and well-read men about the eclipses. Of course they could tell nothing.

"So these men came to me. Among them was an old man of seventy-three years, famous as the teacher of many a priest, and as the expounder of Buddhist and Taoist texts. He was the curator of a small library in his temple which has a dictionary called 'The Sea of Words.' It contains more characters than the more

famous imperial dictionary with its fifty thousand words, since it has all the foreign words — Sanskrit and others — in the sacred books of Buddhism. My callers came in a body, and listened to a full description of the eclipses, with blackboard drawings in colored crayons. Having been thus enlightened, they withdrew to the hospital chapel-room, where I talked for a couple of hours with them.

"The next day, Sunday, they formed part of the audience and listened attentively to the theme, 'How shall men worship God?' On leaving they bought a number of little books and colored pictures. They departed with many expressions of thanks for all they had seen and heard. I learn that three of the younger ones have renounced their ritual singing and affirmed they will have nothing to do with such folly. Some of the order said: 'We 're worse off now than before we went; for then we practised idolatry with a good conscience, but now we shall never be at peace.' Another said: 'We shall be greater sinners than ever, since we know something now of the truth.' A few have begun to read our books. The old man said: 'It is all true, but I am too old to change now.' Thus it is that bread is cast upon the waters. Shall we find the harvest after many days?"

Shanse Mission.

SUICIDE AND OPIUM.

Mr. Thompson, of Taiku, sends the following sad account: —

"Cases of opium-poisoning are very numerous in this neighborhood. It is exceedingly sad to learn for what slight reasons the people take, or attempt to take, their own lives. A young man, a dry-goods clerk, asks permission to go home; on being refused he goes to his room and poisons himself with opium. An elderly woman quarrels with her little daughter and then poisons herself. A lad sixteen years old seeks to destroy himself because he has been denied some favor; another lad poisons himself because he has a pain in the side; and so on. This is the record day after day, year in and year out. Experience among them is teaching us that the Chinese are utterly unable to bear up under any trouble. To many of them, life with its cares becomes a burden heavier than they can sustain. It is to them what it is apt to become to all who are without hope and without God.

"Even while despising us as 'foreign devils,' the Chinese have unlimited faith in our power to help them. Partly, I suppose, from reading of the miracles of Christ, and partly from the success that has attended the use of the stomach-pump in opium cure, it is believed by many that we can even raise the dead. Quite recently Mr. Clapp and I were called to a village four miles distant. We were told that a man had taken opium and that he was still living, but on reaching the place we found that death had taken place before the cart was sent for us. There were about five hundred people in the house and court and around the gate, all of whom had collected together in full expectation of seeing us raise the young man from the dead. Mr. Clapp took the opportunity to speak a few earnest gospel words to the crowd, to which they listened attentively; but they were evidently disappointed on finding that we could not restore life.

"It is becoming more and more evident that in opium this nation has at last found its 'destroying angel.' What centuries of other forms of vice have failed to accomplish is now being brought about by this one agency alone. Competent local Chinese authorities say that it is fast destroying the population of Shanse. Blighted lives, pauperized families, depopulated villages and towns, are everywhere seen in its direful trail. Oh, its terrible ravages are enough to make one weep tears of blood! I wish that all Christian people everywhere could be led to unite in earnest prayer that God in his mercy would bless with speedy success the efforts of those who are seeking to have a stop put to this dread enemy in its career of death."

Japan Mission.

KOBE — AN EX-DAIMIO.

MR. ATKINSON wrote, May 3: —

"On the last Sunday in April (24), the ex-daimio of Sanda — Viscount Kuki — was baptized and received into the Kobe church. He is about fifty years of age. The present Japanese ambassador at Washington is an oldtime retainer of his, who has adopted his master's name. The day after his baptism the daimio's Christian retainers — retainers no longer — were invited to meet at his house for a praise and social meeting. He seems to be really a changed man. He has been hearing the truth at intervals all along during the last fifteen years; but it has been during the last few months only that he has seemed to reach the great change. At his examination as a candidate for baptism he occupied a full hour in telling of his life of wrongdoing and struggle with or against right and truth. A few weeks before his baptism he had occasion to go to some distant place to be absent two or three weeks, and he urged and induced the pastor of the Kobe church to go with him. He gave as a reason that he was still weak as toward the right, and feared that if he went alone he might fall into sin. The Sunday the daimio was baptized, six others were also baptized in the Kobe church and sixteen in the Tamon church.

"The Kobe Sabbath-school on the same day numbered 499. A division has been necessary, and several now meet in another building. An enlargement of the church building is an immediate necessity. I presume it will be done before the year is out.

"I have visited Kochi recently, where since last writing about ninety-six have been baptized, thirty families being represented. The work is in good condition and prospering."

Micronesian Mission.

ACCORDING to promise in our last issue we present in this number additional letters from Micronesia, brought by the *Morning Star*.

THE PROGRESS AT RUK.

Mr. Logan reports many interesting facts: —

"We have built a native house, close by our own house, in which we have six girls in charge of Carolina, a Ponape woman. The girls attend the common school and the morning and evening meetings at the church. We feed and clothe them, and they are taught sewing and something of housework. It is but a feeble beginning. The training school has done well. The seven couples from Mortlocks have been reinforced by four men from Uman and Fefan on Ruk. We are now supporting thirty-six people, and Mr. Worth supports four.

"We have opened out four new outstations on Ruk the past year. Neor (Nahor) and wife, from Uman, are at work on the south side of Toloas. They are under Moses' care, and he frequently visits them; also Moses' wife has, from time to time, stayed a week or more with them. They have a small school and regular religious services. The interest is growing, and they are preparing to build a church.

"David and Sarah, formerly teachers on Lukunor at the Mortlock, came from Ponape last February and are located on the north side of Toloas, at Kutua. Their work is very promising. They have built a comfortable dwelling-house and a good church; have a school of over fifty scholars, a few of whom are already reading in the Testament, and Sabbath congregations of one hundred and fifty and upwards. There are twenty candidates for baptism.

"Work was begun last year at Metitu, on this island, Uola, by Eisaiam, and continued after his fall by Mr. Worth. One of the training scholars, Joni, from Etal, has taken it up, and the outlook is hopeful. They are building a church. Joni will go and live with them for a time now, until we are able to begin school again after the departure of the *Morning Star*.

"Pineas, of Uman, one of our training scholars, is at Fala, a little island north of Uola. There are only about two hundred

people there, but they have nearly completed a neat church and were very anxious to have a teacher. A church was organized here at Anapano last April with eighteen members. At our last communion eleven more were received, making twenty-nine in all.

"The church at Kuku is growing healthily, and at Uman the work goes on satisfactorily. They are building a stone church. At Zunuk (on the north side of Uola), where Titus is located, the progress has been least satisfactory, but there has been real growth. Titus and his wife Junia have also been opening up a work at Palia, a place some miles to the east of them. For a little time they have been kept from going there by the threats of some young 'bloods,' who talked of attacking them. Probably they will soon be able to go there again.

"I have made the first draft of a translation of Genesis. We have prepared a small arithmetic, a geography, and a first reading-book. The reading-book we have will soon be exhausted, hence the need of a new one. I have bought land for taro, swamp land, at some little distance from the mission premises, for which I pay thirty dollars. With the training school, the Girls' School and the missionary families there will be a great amount of food required, and it is cheaper to raise our own than to buy; and we cannot always buy when we need. It is much, very much, cheaper to feed the schools on native food than on foreign. This land will furnish a good deal of food. It is deeded to the Board. Mrs. Logan and I have made an estimate of the amount which will be necessary to support a pupil in the Girls' School, and conclude that fifteen dollars a year will be abundantly sufficient. I presume that if you would appropriate enough for twenty girls, it would be sufficient for the first year."

GILBERT ISLAND REPORT.

Mr. Walkup has charge of the Gilbert Island Training School on Kusaie, and he reports: —

"This has been a long school year, from August, 1885, to October, 1886. We were on the ninth term of six weeks each. There has been more improvement than any previous year. The first part of the year we had an extra number to feed — thirty-five in all — and the breadfruit was a failure on account of the westerly winds, but by giving the scholars for a few weeks the afternoons to gather wild taro and yams, we came through nicely. The last part of the year we had an enormous crop of breadfruit, and put down a quantity of it for *poi*."

When the *Star* arrived, Mr. Walkup took the Gilbert Island teacher, three couples, and five boys for a tour through the groups to visit the churches and secure pupils for the Training School. We give here, in an abbreviated form, the report respecting the several islands.

"*Butaritari*. — This island is the most wealthy and prosperous in the group. The king is a Christian, and laws are apparently well enforced. The yearly income from cobra (dried cocoanut) is from $16,000 to $20,000. The people have clothes and a new council house of foreign material costing $1,500. But there has been no school. I proposed to the king to hire two of my scholars and levy a tax so as to pay them each $3 a month. The proposal was accepted, and a *pro rata* cocoanut tax levied. I shall look for results on the next tour. No admissions or suspensions in the church of 250 members, and this, with the cool reception we received, shows a lukewarm state.

"*Makin*.— As there is no anchorage, we made them a visit by night. The church was filled with a well-dressed audience. The work was very encouraging. Mr. Maka had made them a visit, receiving thirty-seven, and restoring twenty-seven, to the church.

"*Apaiang*. — The teachers are inefficient and the school elementary and unsatisfactory. Several of the church members had been enticed into card-playing and gambling, and were suspended, while about the same number were received."

Tapiteuea. — On this island there seems

to have been little progress. Mr. Walkup was called to settle several disputes and difficulties. Being advised to throw away their guns, the natives assented, and the small boat of the *Star* was sent out with forty-five guns to drop them into the sea. Mr. Walkup says: "Twenty-three are reported as received the past year, but no suspensions. It is strange that, out of over eight hundred church members none have sinned! I fear some of the Hawaiian missionaries do not read the third chapter of Ezekiel.

"*Nonouti.* — This is the island where I sold 220 New Testaments last year, and now the other books are sold and a contribution presented of $55. Of the 178 I received into the church last year, seven have sinned and, as I called the roll, were suspended by vote; seventeen were received.

"*Apamama.* — Here I found the work better than I expected from the news received during the year. But Satan had been at work, and one deacon and about forty church members had fallen, yet that they had been promptly suspended shows life in the church. I baptized 139 and they were admitted to the church. One couple and two boys wished to go with me to Kusaie to school, but the king asked them to wait until some other time for his permission.

"*Maiana.* — Rev. W. N. Lono has purchased a new station and put up his house. He has a hard field, and most of the people are not clothed and are busy with their own native sports. He has received fifteen into the church, and reports only thirty-three in regular standing. Where are the forty-six received in 1883? He said they did not report themselves, so he is honest in not counting them as church members. The contribution of $150 is an encouragement.

"*Tarawa.* — Rev. Mr. Haina started for Marakei, thirty miles away, last July, and did not arrive. Doubtless the bread-fruit-tree canoe, loaded with eight persons, swamped in the rough sea of the channel. Neither Mrs. Haina nor the teacher, S. Mankia, were at their places, on account of trouble with the natives about land. Last June a battle was fought and twenty or more persons reported killed, and one man was pulled up after being buried, and eaten. Mrs. Haina takes passage for Honolulu, and I left a trusty scholar to take care of the work and stations.

"*Banaba.* — They had no communication with the world for sixteen months, as no vessel had touched, except one the day after we left there in 1885. They are having a drought and cannot obtain water without a twenty-minute crawl into a subterranean passage by the light of a torch, and there the water is muddy and limited. The best word about this lone island is that the people not only hunger and thirst after food and drink, but some eighty-four, nearly one half, are hungering and thirsting after righteousness, with the Saviour's promise that they shall be filled. The people having no chances of exchange, most of the books have been given to them to pay afterwards in some way."

Notes from the Wide Field.

AFRICA.

From Mr. Mackay at Uganda. — The English Church Missionary Society received on May 9 a mail from Uganda, where Mr. Mackay is holding the fort alone. His latest date is January 2. Mr. Ashe and another clerical associate expect to leave for Uganda in July. There is no thought of leaving the mission because of the hostility of the king Mwanga. Mr. Mackay's letter breathes the same spirit of Christian heroism which marked the extract from a previous letter printed in the last *Herald*. Here is a portion of it: —

"As usual in Buganda, nothing lasts long, either good or evil. Just now there is a sort of respite. Teaching goes on. The numbers who come at a time are certainly

limited compared with what they used to be; yet we have much reason to be thankful for the permission we have, unauthorized as it is. How long matters may remain so, who can say? There may be a fresh outburst any day; another is sure to come sooner or later, unless steps be taken to prevent it. Those in prison for the faith are not yet liberated, nor dare those in hiding venture to come to light. This in itself shows that the old enmity still remains. Christmas is once more gone. I had a little gathering of a hundred or more, namely, the most of our pupils who happen meantime to be at the capital. Others had little celebrations in their country homes.

"For the moment I am in perhaps a little favor at headquarters, as I am making a structure to secure the king's gigantic flagstaff, which has been showing signs of giving way. Further, the Arab who took the goods to Emin Bey is on the road back with a good present for both king and Katikiro. Ivory keys can open doors of stone, but of course only for a time. The publication of Saint Matthew is being steadily proceeded with, and I hope by the time you get this the whole Gospel will be in the hands of our people. The eagerness to purchase the sheets already done sufficiently indicates the likelihood of the whole edition being rapidly bought off. Printing we have always carried on. The very worst times of persecution have always enabled us to do most in the way of printing; and we have very great reason to be thankful that when one means of usefulness has frequently been temporarily checked, that other has gone on without interruption."

Rebellion in Liberia. — *The Spirit of Missions* reports the continued hostilities of the heathen Cavallians against the Liberian government. The native Christians have been compelled to abandon Cavalla in order to save their lives. Seventy souls, including women and children, left their home, to escape a massacre which was planned. Many of these people manifested a stedfastness which is a striking evidence of the strength of their Christian principle.

German Colonies. — Robert N. Cust, Esq., reports that a new society has been formed in Berlin, called the East African, under the leadership of Dr. Büttner, with a monthly periodical called the *Nachricht*. The field of operations is to be the German dominions in Southern Equatorial Africa and Somali-land, having in mind both the German settlers and the native populations. A well-known missionary, Mr. Greiner, late of the Saint Chrischona Mission, leads the first party. A German National Woman's Society has also been founded to establish hospitals, schools, and churches, in German dependencies. It is expected that it will work in harmony with Christian missions.

French Missions in Africa. — The *Journal des Missions Evangéliques* for May gives letters from M. Coillard, the last one dated December 10, 1886. These letters announce M. Coillard's arrival at Sefula, his proposed new station on the Upper Zambezi, 678 kilometres northwestward from Sesheke, where he is to leave the Jeanmairets alone for the older work there. The journey was made by wagon and the route was north of the Zambezi, crossing several of its affluents, which were forded with extreme difficulty and great loss of goods. The tribes passed were the Matonga and Matotela, who did not molest the traveler. After great privation and toil, cutting a road through forests, sinking in burning sands, and sticking fast in marshes, M. Coillard reached Sefula and received a welcome from the Mabunela king, Lewanika. After arranging for the new station, he had returned to Sesheke for his wife.

ARABIA.

Death of Hon. Ion Keith-Falconer. — We have referred several times to the mission begun at Aden, Arabia, by the Free Church of Scotland, under the leadership of the son of Lord Kintore, a Scottish nobleman. The sad tidings have just been received of the death of this young missionary just as his mission was opening most

auspiciously. He had remarkable gifts and as remarkable devotion. The following brief account of Mr. Keith-Falconer we clip from *The British Weekly:* —

"He pursued the study of theology, and highly distinguished himself at Cambridge, especially in Arabic. He succeeded his close friend, Dr. Robertson Smith, as Lord Almoner's professor of Arabic in the university, and gave high promise of distinction, both by his excellent edition of 'Pilpay's Fables,' and his lectures on 'The Haj, the Mohammedan Pilgrimage to Mecca.' He was also the champion bicyclist of England, and was the first to make the journey from Land's End to John o' Groats on the bicycle. He was an authority on shorthand, and wrote the article on that subject in the 'Encyclopædia Britannica,' favoring Pitman's system, and thus raising a bitter controversy. Mr. Falconer's heart, like that of his young wife, a daughter of Mr. R. C. L. Bevan, was in mission work, and they visited Aden in 1885, and resolved to found a Christian mission there in connection with the Free Church. The mission was wonderfully successful. It was Mr. Falconer's purpose ultimately to attach himself to one of the largest Bedouin tribes, in order to accompany them on their wanderings through Arabia. He intended, at first, to ask ordination as a Free Church missionary, and this might ultimately have been done. It is supposed that he died of heart disease. Mr. Falconer's bright, sunny, generous disposition made him universally beloved. Few men were better known and better liked at Cambridge. His death, at the age of thirty-one, will be felt as a severe blow by all who knew him. It is a great and serious loss to missions and to scholarship."

SIAM.

The King's Favor. — A letter from Petchaburi in *The New York Evangelist*, dated February 18, indicates a new and remarkable state of affairs in the relation of the government toward Christian missions. Dr. Thompson, of the Presbyterian mission, had rendered good service to several men injured in the explosion of a Japanese gunboat, and the king, through the prime minister, sent his thanks to Dr. Thompson. Later the king visited Petchaburi, with hundreds of princes, nobles, and soldiers, and asked for a report of mission work and called the missionaries to an interview. The princes had a prolonged conversation with Messrs. Thompson and Cooper about Jesus and his mission on earth. When the audience-room of the king was reached, he held a full and free conference with his guests about their work and his own plans as to a system of free schools, which he hoped to establish at an early day. He spoke of his high appreciation of the excellent and generous work accomplished by the Christian missionaries for the good of his people. He promised to always encourage their work, and calling the minister of education into his presence, he directed him to grant freely whatever aid the missionaries should apply for. An evidence that these utterances were sincere was furnished by two letters handed the missionaries as they retired, one from the queen to the ladies of the mission, and the other from the king to the gentlemen of the mission; the former containing a gift amounting to $960, and the latter a gift of $1,440 for the purpose of enlarging the mission hospital building. The king's letter concluded with these words: "His majesty asks that you labor to complete this work, and that it may be finally established and ever prosper." Such favors to missionary efforts shown by royalty in Siam are a surprise and joy.

CHINA.

Mission to the Blind. — In the last *Herald* allusion was made to the work of Mr. W. H. Murray, a colporter of the National Bible Society of Scotland, who had devised a system of raised characters by which the blind were enabled to read the Scriptures. We have recently received from Miss C. F. Gordon Cumming, the well-known traveler, an interesting account of this effort to reach a large and suffering class in China. It is estimated that there are over 500,000 blind persons in China. Miss Cumming reports that Mr. Murray began life as a working sawmiller in the south of Scotland; but,

having by an accident lost one arm, he became a colporter in Glasgow, and subsequently went to Peking. His pity having been aroused for the innumerable blind whom he met everywhere, he has given every spare moment for eight years to the study of a system by which they might be enabled to read. In place of the four thousand characters in ordinary use among the Chinese, he uses embossed dots representing some four hundred and twenty sounds; and his first experiment with a blind beggar from the streets, who was enabled to read fluently within six weeks, showed that the system was practicable. A school was opened at Peking, and blind boys learned to read with great accuracy and rapidity — indeed, very much more speedily than their companions who had eyesight could learn to read the ordinary Chinese characters. Miss Gordon Cumming now appeals for aid for Mr. Murray in the preparation of books in the different local dialects, and for the preparation of a few teachers who have sight, who can give instruction in the new system. These blind readers it is proposed to make use of as Bible readers throughout the empire, and it is believed that the Chinese reverence for pure benevolence and their veneration for the power of reading will lead them to listen with special readiness to the Word of God as read to them by blind men. The appeal is certainly an impressive one. Gifts for the object will be gladly received by Miss C. F. Gordon Cumming, Glen Earn House, Crieff, Scotland.

A Christian College at Canton. — Rev. Dr. Happer has received, in answer to his appeals, the $125,000 necessary for opening the proposed college in Canton. He still seeks an additional $50,000 for the proper furnishing of the institution, and he proposes to return to China in October next to spend the remainder of his life in missionary work. A remarkable fact connected with this movement is the request received from more than four hundred officers, gentry and scholars of Canton and vicinity, asking that the new Christian institution be located among them. Of the signers of this paper ten are members of the Imperial Academy, and more than one hundred and twenty have the degree of A.B. or A.M. One hundred of them hold official positions under the government. In their request for this object these gentlemen say they express the united sentiment of all the gentry in the province of Canton. They also guarantee that there shall be as many students as the college can accommodate. This movement in China is much like the movements which we have recently chronicled from various parts of Japan. Both empires are seeking education, and while their public men are not confessedly Christians, they can see that the Christian education brought by the missionaries is superior to anything they now enjoy. Hence these remarkable requests. Dr. Happer states that Canton has a population equal to that of the city of New York, while the province in which it is located has nearly four times the population of the State of New York.

Miscellany.

BIBLIOGRAPHICAL.

Africa in a Nutshell for the Million; or, Light on the Dark Continent. By George Thompson, formerly a missionary in Africa, and author of various works on Africa. Oberlin. Published by the author.

This 16mo volume of 75 pages is crowded with information concerning Africa, touching upon each section of the continent, showing its physical features and what commerce and missions have attempted in it. To those who wish a bird's-eye glance at Africa this little book is to be heartily commended.

J. Vahl: Missionary Atlas. Part iv. Copenhagen, 1886.[1] Explanation of the 4th Part of Missionary Atlas.[2]

The first number of this elaborate work was issued four years since, and that, as well as the two succeeding numbers, was noticed in the *Herald*. The atlas, consisting of twenty plates, in imperial folio form, is now complete. Accompanying this we also have the last of four octavo volumes of descriptive matter, with ample and accurate indexes. The present one

has 339 pages, and the whole set contains 1,199 pages. This statistical and historical *résumé* exhibits a remarkable fulness of detail. Everything is verified by reference to travels, voyages, histories, biographies, missionary periodicals, and reports in German, French, English, and other languages. A wide range of literature relating to gospel promulgation has evidently been traversed by the author with great patience and industry of research. The Christian world is under obligation to Provost Vahl, and to the Danish Missionary Society, which publishes this latest and very valuable contribution to the ever growing mass of auxiliaries in the great enterprise.

[1] Vahls Missions Atlas, 4 die Hefte, Kjobenhavns. 1886.

[2] Forklaringtil 4 die Hefte of Missions atlas. (Austraien.)

America—Richard Armstrong—Hawaii. Hampton, Virginia, Normal School Steam Press.

We are not sure that this sketch of Rev. Dr. Armstrong, of the Sandwich Islands, is intended as a volume for the public, but we have been greatly interested in it and deem it abundantly worthy of notice here. It is not a biography, but only a sketch of a remarkable man who did a remarkable work, especially for Christian education among a people just emerging from the depths of barbarism. Dr. Armstrong was evidently a man of clear convictions, of firm will, and yet warm-hearted and affectionate. This memorial of only 120 pages is designed especially for his grandchildren, but others will share with them in the pleasure which these recollections of his life and work on Hawaii and the extracts from his letters will give. The chapter of "Reminiscences," by his son, Gen. S. C. Armstrong, of Hampton, is most entertaining, as it sets before us in a graphic way the life of a child in a missionary home among the Sandwich Islanders.

Christianity and Ancient Paganism. By J. Murray Mitchell, M.A., LL.D.

This is one in the series of "Present Day Tracts," which the Religious Tract Society, London, is publishing. Eight volumes are already complete. Two of those contain contributions from Dr. Mitchell: volume v, "The Zend-Avesta and the Religion of the Parsees;" volume vi, "The Hindu Religion." Of the six new numbers which will compose an additional volume, the above is No. 51. Having previously treated of two existing heathen religions, Dr. Mitchell now contrasts Christianity with the more noted forms of ancient paganism which are extinct — the Egyptian, the Babylonian and Assyrian, the Phœnician, the Lydian and Phrygian, the Hittite, the Greek and Roman. To do all this in the compass of sixty pages allows of only very succinct statements; but certain leading features of each system are delineated distinctly, in due proportion, and with as much of detail as the conciseness required will admit. This series of brief, readable, and well-considered manuals is prepared by very competent specialists, Dr. Mitchell ranking favorably among them. The treatises deal convincingly with the foundations of faith and morals, and in form, size, and style are valuable aids to any one who has time for only a bird's-eye view of present currents of thought and investigation, and are exceedingly convenient also for those who desire a lucid outline before entering upon an elaborate study of a subject.

History of Mount Holyoke Seminary, South Hadley, Mass., During its First Half-century, 1837–1887. By Mrs. Sarah D. (Locke) Stow, Class of 1859. Published by subscription. Price, $2.25.

This admirable book, dedicated "To 'the Memory of Thy Great Goodness,'" and making its timely appearance just in advance of the celebration of the jubilee year of the seminary, will deepen the interest already felt in its work. These pages show that no later institutions have taken the place of Mount Holyoke, and that it has fallen behind in none of the appliances for a thorough education. It has been signally honored of God in winning souls to himself, and its ten thousand students have done a great work in the world. Especially does it deserve the favor of those who love the work of missions. The number of home missionaries who have gone out from South Hadley

cannot yet be given, nor even the full list of foreign missionaries, but it is known that at least 197 of its students have labored for Christ in distant lands. Mount Holyoke Seminary, with its deep religious life and its training to an earnest self-devotion, has been a veritable mother of missionaries. The present history includes most interesting accounts of Miss Lyon and her successors, of the benefactors of the school, of its methods of work and its wonderful success. This book is in itself a monument to the praise of God and a guide to all Christian laborers.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the suppression of the traffic in intoxicating drinks, by which the native tribes in Africa, India, and other parts of the world are being corrupted and destroyed: that America, England and Germany may unite in resisting the inroads of this demoralizing traffic which their citizens have carried on. (See page 256.)

DEPARTURES.

May 19. From Boston, Rev. J. K. Browne and wife, returning to the Eastern Turkey Mission.

May 14. From San Francisco, Miss Mary E. Wainwright, to join the Japan Mission.

June 16. From Boston, Rev. H. O. Dwight and wife, returning to the Western Turkey Mission.

April 27. From San Francisco, Miss Lucy M. Ingersoll, M.D., to join the Micronesian Mission.

ARRIVAL AT STATION.

May 27. At Constantinople, Rev. Edward Riggs and wife.

DEATH.

February 22. At Pang-Chuang, North China, Karl, second son of Rev. I. J. and Mrs. A. W. Atwood, aged three years.

ORDINATION.

June 3. At Norwich, Vermont, Frederick L. Kingsley, M.D., of the European Turkey Mission, received ordination as a minister of the gospel.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Progress at Ruk, Micronesia. (Page 280.)
2. The Gilbert Islands, Micronesia. (Page 281.)
3. Suicide and opium in China. (Page 279.)
4. Openings in China. (Page 277, 278.)
5. The Congregations in the Madura Mission. (Page 276.)
6. Items from the Eastern Turkey Mission. (Pages 272–275.)
7. A traveler and his driver in European Turkey. (Page 269.)
8. A Chinese helper. (Page 291.)

Donations Received in May.

MAINE.

Aroostook county.		
Houlton, Cong. ch. and so.		10 00
Cumberland county.		
Harpswell, ladies, for Bardezag,	2 00	
Yarmouth, 1st parish ch.	96 50	98 50
Hancock county.		
Castine, Rev. A. E. Ives,		5 00
Kennebec county.		
Richmond, Cong. ch. and so.		10 00
Lincoln and Sagadahoc counties.		
Bath, Central Cong. ch.	26 00	
Lisbon, Cong. ch. and so.	1 00	
Union, Cong. ch. and so.	7 00	34 00
Oxford county.		
So. Paris, Cong. ch. and so.		6 00
Penobscot county.		
Brewer, 1st Cong. ch. and so.		11 00
Piscataquis county.		
Greenville, Cong. ch. and so.		25 17
Union Conf. of Ch's.		
Harrison, Cong. ch. and so.	7 [illegible]	
So. Bridgton, Cong. ch. and so.	5 00	12 53
York county.		
Biddeford, 2d Cong. ch. and so.	36 91	
Eliot, 1st Cong. ch. and so.	6 55	
Saco, 1st Cong. ch. and so. with other dona. to const. JOHN F. STEARNS, H. M.	50 00	
York, 2d Cong. ch. and so.	5 15	98 61
		310 81

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
Keene, 1st Cong. ch. and so. 20 40
Rindge, Cong. ch. and so. 5 60
Troy, Trinity Cong. ch. 5 88——31 88
Grafton county.
Campton, Cong. ch. and so. 18 00
Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch. and so. 34 36
Goffstown, Samuel Kidder, 25 00
Mason, Cong. ch. and so. 7 00
Manchester, J. W. J. 10 00
New Boston, Levi Hooper, 10 00——26 36
Merrimac county Aux. Society.
Concord, J. T. Sleeper, 10 00
Sanbornton, Cong. ch. and so. 11 50
Webster, 1st Cong. ch. and so. 20 00——41 50
Rockingham county.
Exeter, Nathaniel Gordon, 50 00
Strafford county.
Sandwich, L. W. Stanton, 3 00
Tamworth, Cong. ch. and so. 10 00——13 00
240 74

Legacies. — Derry, Dr. Marshall Meriam, by Marshall Meriam, Ex'r, 200 00
440 74

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Cabot, Cong. ch. and so. 30 00
Morrisville, Cong. ch. and so. 27 25——57 25
Chittenden county.
Burlington, 3d Cong. ch. and so. 77 01
Milton, Cong. ch. and so. 2 95
Winooski, Cong. ch. and so. 3 00——82 96
Orange county.
Tunbridge, Cong. ch. and so. 10 00
West Newbury, Cong. ch. and so. 14 25——24 25
Orleans county.
Newport, Cong. ch. and so. 15 40
Rutland county.
Castleton, Cong. ch. and so. 51 04
Washington county Aux. Soc. G. W. Scott, Tr.
Northfield, Cong. ch. and so. 10 58
Windham county Aux. Soc. H. H. Thompson, Tr.
Guilford, Mrs. A. Chandler, 1 00
Jamaica, Cong. ch. and so. 9 60
Putney, Cong. ch. and so. 17 00——27 60
Windsor county.
Norwich, Cong. ch. and so. 10 00
279 08

MASSACHUSETTS.

Barnstable county.
Yarmouth, 1st Cong. ch. and so. 50 00
Berkshire county.
Dalton, Cong. ch. and so. 80 04
Mill River, Melissa R. Wilcox, 10 00——90 04
Bristol county.
Rehoboth, Cong. ch. and so. 30 50
Brookfield Asso'n. William Hyde, Tr.
North Brookfield, 1st Cong. ch. and so., 100; Mrs. H. A. Poland, 2, 102 00
Essex county.
Andover, West ch. F. W. Greene, 10; Mrs. Dorcas Clough, 10; Miss Susanna E. Jackson, 10, 30 00
Salem, Crombie-st. ch. and so. 150 00——180 00
Essex county, North.
Groveland, a friend, for Relief Fund, 1 00
Haverhill, A. P. Nichols, to const. F. H. Chase, H. M. 100 00
Ipswich, 1st Cong. ch. and so. 40 00
Newburyport, Ann P. Bassett, 10; Elizabeth T. Titcomb, 5, 15 00——156 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane-st. ch., m. c. 15 77
Danvers, Maple-st. ch. 149 63
Salem, Y. La. Mis. Soc. of South ch., for Miss Pierce, Aintab, 15 00——180 40
Franklin co. Aux. Society. Albert M. Gleason, Tr.
East Hawley, Cong. ch. and so. 8 36
Montague, 1st Cong. ch. and so. 32 00——40 36
Hampden co. Aux. Society. Charles Marsh, Tr.
Monson, Mr. and Mrs. C. W. Holmes, for catechists, 80 00
Southwick, Cong. ch. and so. 2 00
Springfield, 1st Cong. ch. and so., 85; North Cong. ch. and so., 52.53; Olivet Cong. ch. and so., 39.28, 176 81
Westfield, 1st Cong. ch. and so. (of wh. 25 for East Turkey), 148 59
West Springfield, 1st Cong. ch. and so., 30; Park-st. ch. and so., 27.76 57 76——465 16
Hampshire co. Aux. Society.
Amherst, No. Cong. ch. and so. 70 00
Enfield, Cong. ch. and so. 75 00
Northampton, A. L. Williston, 420 00——565 00
Middlesex county.
Cambridge, a member of Shepard ch., for Relief Fund, 25; for fitting out new missionaries, 25, 50 00
Lexington, Hancock ch. and so. 10 00
Reading, Cong. ch. and so. 10 00
Stoneham, Cong. ch. and so. 24 00
Waltham, Trin. Cong. ch. 29 72——123 72
Middlesex Union.
Dunstable, Cong. ch. and so. 33 00
Fitchburg, Rev. and Mrs. J. M. R. Eaton, 15 00
Leominster, Cong. ch. and so. 25 00
Westford, C. F. Keyes, 9 17——82 17
Norfolk county.
Brookline, E. P., for Relief Fund, 60
Franklin, 1st Cong. ch. and so. 19 10
Holbrook, Winthrop ch. and so. 107 00
Hyde Park, 1st Cong. ch. and so. 72 37
Norwood, Cong. ch. and so. 163 00
South Braintree, South Cong. Sab. sch., for Relief Fund, 20 00
Wellesley, Rev. P. D. Cowan, 25 00
———, B. M., for Relief Fund, 20 00——427 07
Old Colony Auxiliary.
Acushnet, 1st Cong. ch. and so. 69 75
Plymouth county.
No. Middleboro', Cong. ch. and so. 38 78
Plympton, Cong. ch. and so. 4 00
Whitman, Cong. ch. and so. 101 09——143 87
Suffolk county.
Boston, Village ch. (Dorchester), 139.85; Immanuel ch., 100; Mt. Vernon ch., H. A. Mellen, 50; Eliot ch., m. c., 14.53; thank-offering of a missionary family, on returning to their field, 25; John P. Nichols, 20; a friend, for Relief Fund, 10; a friend, for Relief Fund, 5; I. A. R., 5; Harriette Carter, for Relief Fund, 1, 370 38
Chelsea, Mrs. E. L. Harding, for Relief Fund, 3 00——373 38
Worcester county, North.
———, A friend at conference. 5 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Worcester, Piedmont ch. and so., 100; Mrs. A. H. Wilder, 10, 110 00
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
Northbridge, 1st Cong. ch., for Relief Fund, 15; Rockdale Cong. ch., for Relief Fund, 12, 27 00
Uxbridge, Cong. ch. and so. 64 00——91 00
3,235 42

Legacies. — Boston, Rev. George Punchard, by Ezra L. Woodbury, Trustee, 763 50
Monson, Marcus Chapin, by E. P. Keep, Ex'r, 100 00
Groton, George Farnsworth in part, by Ezra Farnsworth, Ex'r, 3,000 00——3,863 50
7,148 92

CONNECTICUT.

Fairfield county.
Greenwich, 2d Cong. ch. and so., 37.31; A, 50, 87 31
Stamford, 1st Cong. ch. and so. 3 33——90 64

Hartford county. E. W. Parsons, Tr.
Hartford, Park Cong. ch. 86 92
New Britain, 1st Ch. of Christ, 160 00
Rocky Hill, Cong. ch. and so. 14 59—261 51
Litchfield co. G. M. Woodruff, Tr.
Terryville, Cong. ch. and so. 82 00
Warren, Cong. ch. and so. 12 50—94 50
Middlesex co. E. C. Hungerford, Tr.
Clintonville, thank-offering for Relief Fund, 20 00
New Haven co. F. T. Jarman, Agent.
New Haven, United ch., m. c., 6.53; Centre ch., m. c., 3.47; a friend, of wh. 10 for Relief Fund, 12.50, 22 50
New London co. L. A. Hyde and H. C. Learned, Tr's.
New London, 1st Ch. of Christ, 17.62; a friend in 1st ch., to const. WILLIAM BELCHER H. M., 100, 117 62
Tolland co. E. C. Chapman, Tr.
Vernon, Cong. ch. add'l, 2 00
Windham county.
Hampton, a friend, for Relief Fund, 5 00
——, "Eastern Connecticut," 500 00
1,113 77

Legacies. — Thompson, John Fortune, by H. J. Clarke, Adm'r, 475 00
New Britain, Mrs. Emma C. Judd, by L. S. Wells, Ex'r, 200 00
West Winsted, Mrs. Caroline Lawrence, by E. R. Beardsley, Ex'r, 1,000 00—1,675 00
2,788 77

NEW YORK.

Brooklyn, Roch.-ave. Cong. ch., "Useful Workers," 20; G. C., for Relief Fund 1, 21 00
Honeoye, Cong. ch. and so. 37 35
Madrid, Cong. ch. and so. 6 00
New Haven, Cong. ch. and so. 41 00
New York, Pilgrim Cong. ch., 81; A lady in Madison Sq. Presb. ch. 10; S. T. Gordon, for evangelists, 100; H. E. Parkhurst, for evangelists, 100; CHARLES DANA, to const. himself, H. M., 100; Charles E. Pierson, 25; Caroline Murray, 10; R. Marsh, 1, 427 00
North Bergen, Rev. S. Carver, 1 00
Norwich, Cong. ch. and so. 58 82
Oxford, Cong. ch. and so. 18 00
Perry Centre, Cong. ch. and so. 75 00
Phelps, Mrs. W. H. Jackson, 2 00
Poughkeepsie, 1st Cong. ch. and so. 34 74
Upper Jay, Harriet P. Wells, 3 00
——, A friend, 100 00—824 91

Legacies. — Romulus, Susan Watson, by A. V. Brokaw, Ex'r, 682 35
Saratoga, Mary L. Bailey, by Eleanor Bailey, Adm'x, 25 00—707 35
1,532 26

PENNSYLVANIA.

Ackley Station, Gould Town ch. 2 00
Braddock, T. Addenbrook, 5 00
Kane, J. M. Gillette, 5 00
No. Warren, R. H. Lewis, 1 00
13 00

NEW JERSEY.

Chester, J. H. Cramer, 40 00
Orange Valley, Cong. ch., m. c. 7 00
Vineland, Carrie Hill, for Relief Fund, 5 00—52 00

DISTRICT OF COLUMBIA.

Mount Pleasant, Cong. ch. 70 64
Washington, Howard University, m. c. 15 18—85 82

VIRGINIA.

Hampton, Miss E. F. Marsh, for Relief Fund, 2 00

FLORIDA.

Philips, Rev. S. Rose, 1 50
Winter Park, Woman's Miss'y Society, for Relief Fund, 9 40—10 90

TENNESSEE.

Knoxville, A. Buffet, 26 25

TEXAS.

Fort Worth, N. H. Suren, 5 00

OHIO.

Bellevue, S. W. Boise, 20 00
Cincinnati, Central Cong. ch., 212.01; Walnut Hills Cong. ch. and Sab. sch., 201.61; Columbia Cong. ch., 19.82; Storrs Cong. ch., 5, 438 44
Garrettsville, Cong. ch. 17 60
Geneva, 1st Cong. ch. 3 92
Lodi, Cong. ch. 14 25
Toledo, Washington-st. ch. 13 85
Wayne, Cong. ch. 8 00
Wellington, Edward West, 20 00—536 06

INDIANA.

Michigan City, 1st Cong. ch. 53 84

ILLINOIS.

Amboy, Cong. ch. 70 00
Aurora, S. B. Dyckman, 5 00
Buda, Cong. ch. 43 00
Chicago, U. P. Cong. ch., m. c., 27.53; Warren-ave. Cong. ch., 23.41; E. B. Bradshaw, 3, 53 94
Earlsville, J. A. D. 50 00
Fremont, Cong. ch. 38 00
Galesburg, 1st Cong. Sab. sch., for Miss Garretson, 25 00
Lawn Ridge, Adam Crawford, 30; Mrs. Elisabeth Dendsore, 5, 35 00
Millburn, Cong. ch. 10 00
Oak Park, 1st Cong. ch., to const. HIRAM BARROWS, H. M. 340 90
Paxton, Cong. ch. 43 00
Seward, Cong. ch. 1 00
Wyoming, Cong. ch. 10 00—724 84

MICHIGAN.

Almira, 1st Cong. ch. 5 00
Romeo, Cong. ch. 32 61
Sheridan, Cong. ch. 4 05
Somerset, 1st Cong. ch. 7 50
South Haven, 1st Cong. ch. 15 35
White Cloud, Hiram Lull, 3 00—67 51

Legacies. — Washtenaw co., Abram E. Richards, by Daniel Richards, Ex'r, 50, less ex. 5, 45 00
112 51

WISCONSIN.

Beloit, 1st, Cong. ch., 187.65; L. Meacham, 6, 193 65
Fulton, Cong. ch. 9 06
La Crosse, 1st Cong. ch. 59 15
No. Greenfield, Mrs. L. C. Foster, 50 75
Racine, Presb. ch. 69 92—382 53

IOWA.

Baxter, Cong. ch. 5 00
Cedar Rapids, 1st Cong. ch. 50 00
Cherokee, 1st Cong. ch. 10 00
Clay, Cong. ch. 17 47
Council Bluffs, Cong. ch. 75 78
Des Moines, Mrs. N. L. Buell (50. for Relief Fund), 73 00
Grinnell, Cong. ch. 160 96
Iowa Falls, 1st Cong. ch. 13 00
Lansing Ridge, Ger. Cong. ch. 8 00
Magnolia, Cong. ch. 55 53
Red Oak, 1st Cong. ch. 59 35—530 09

MINNESOTA.

Ada, Cong. ch. 5 61
Duluth, Pilgrim Cong. ch. 74 64
Lake City, Cong. ch. 20 00
Minneapolis, Plymouth Cong. ch., 38; Mayflower Cong. ch., 6.42, 44 42
Rushford, Cong. ch. 5 26
St. Paul, Ply. Y. P. Soc., to const. J. F. JACKSON, H. M. 100 00—249 93

KANSAS.

Capioma, Cong. ch.	2 50	
Council Grove, Cong. ch., m. c.	3 00	
Great Bend, 1st Cong. ch.	11 60	
McPherson, Cong. ch.	7 20	
Parsons, 1st Cong. ch.	5 30	
Scatter Creek, Cong. ch.	4 18	
Topeka, Students of Washburn College	2 50	
Wabaunsee, 1st Ch. of Christ, m. c.	2 50	38 78

NEBRASKA.

Beatrice, 1st Cong. ch.	9 35	
David City, Cong. ch.	13 26	
Friend, Cong. ch.	4 00	
Ogalalla, Cong. ch.	4 90	31 51

CALIFORNIA.

Lugonia, Mary G. Hale, 10; Edson D. Hale, 10.	20 00	
Oakland, 1st Cong. ch., 107.05; Plymouth-ave. ch., 25.70,	132 75	
Pasadena, 1st Cong. ch.	21 18	
Sonoma, Cong. ch.	13 75	
Stockton, Rev. J. C. Holbrook, for Relief Fund,	10 00	197 68

OREGON.

Corvallis, Cong. ch.	20 00	
The Dalles, 1st Cong. ch.	5 00	25 00

WASHINGTON TERRITORY.

Olympia, 1st Cong. ch.	8 25	
Starbuck, A friend,	1 00	9 25

DAKOTA TERRITORY.

Columbia, Cong. ch.	3 60

FOREIGN LANDS AND MISSIONARY STATIONS.

Micronesia, Ponape, by Rev. E. F. Doane,	59 00	
Micronesia, Ruk, by Rev. R. W. Logan,	38 88	
Japan, Kobe, D. C. Jencks,	10 50	108 38

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part,	8,583 00	
For house for Miss Richards, Kyoto,	2,000 00	
For Dr. W. O. Ballantine's work, India,	50 00	
For Miss Burrage at Talas,	132 00	
For Miss M. A. West, Constantinople,	110 00	
For Miss Sheldon's salary, add'l,	110 00	
For an additional pupil at Smyrna,	147 50	
For Mr. Burnell's church, Madura,	8 00	11,140 50

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Of which 25.50 for Miss Fletcher's school, Ponape,	4,025 50

MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Winter-st. Y. P. S. C. E., 20.; Biddeford, 2d Cong. Sab. sch., 3.43; Greenville, Cong. Sab. sch., 16.83; Portland, 2d parish Chinese Class for Hong Kong, 15; Yarmouth, 1st parish ch., 38;	93 26
NEW HAMPSHIRE. — Derry, 1st Cong. Sab. sch., 19, Littleton, Cong. Sab. sch. for David W. Yenetsian, 25; Pembroke, Cong. Sab. sch., 30,	74 60
VERMONT. — Barre, Cong. Sab. sch., 5; Brattleboro', Cong. Sab. sch., 25,	30 00
MASSACHUSETTS. — Boston, Village Sab. sch., Dorchester, for Rev. R. Winsor, 29.68; So. Ev. Sab. sch., for Mrs. Wheeler, 20; Cummington, Blake mis. circle, 6.15; Hatfield, Boys' mis. club, for Boys' School, Foochow, 15; Hyde Park, Cong. Sab. sch., 8.64; Lynn, Y. P. S. C. E., Central ch., 2.66; Newburyport, No. Cong. Sab. sch., for pupil under Rev. J. T. Noyes, 30; Springfield, Olivet Cong. Sab. sch., 30,	142 13
CONNECTICUT. — Kent, Cong. Sab. sch., 12.20; Meriden, 1st Cong. Sab. sch., for pupil in Turkey, 50; Stonington, 1st Cong. Sab. sch., 21,	83 20
NEW YORK. — Cambria, Cong. Sab. sch., 10; Maine Village, Cong. Sab. sch., 3,	13 00
NEW JERSEY. — Hoboken, 1st Presb. Sab. sch., for Harpoot,	80 00
PENNSYLVANIA. — Scranton, "The Reapers," Plymouth ch., for pupils, Tung-cho,	9 19
OHIO. — Garrettsville, Cong. Sab sch.,	2 40
WISCONSIN. — La Crosse, Cong. Sab. sch.,	3 64
IOWA. — Bear Grove, Cong. Sab. sch., 75 cts.; Clay, Cong. Sab. sch., 2.78,	3 53
ALABAMA. — Talladega, "Little Reapers," 5; Mobile, "Busy Workers," for No. China, 1.85,	6 85
WASH. TERR. — Walla Walla, 1st Cong. ch., and so., C. E.,	4 00
DAK. TERR. — Valley Springs, Cong. Sab. sch.,	2 50
CANADA. — Montreal, Calvary ch., Bible class,	25 00
TURKEY. — Monastir, Girls' Mis. Society, for Japan,	1 50
	574 20

COLLECTED BY REV. L. S. GATES, FOR BUILDING IN MARATHA MISSION.

MASSACHUSETTS. — E. Longmeadow, Cong. ch. and so.	12 00
Florence, Cong. ch. and so.	8 50
Longmeadow, Cong. ch. and so.	10 60
So. Hadley, 1st Cong. ch. and so.	45 00
Springfield, Hope ch. and so.	32 00
West Springfield, 1st Cong. ch. and so.	8 50
D. C. — Washington, 1st Cong. ch.	14 50
NEW JERSEY. — East Orange, Cong. ch.	28 00
VIRGINIA. — Falls Church, Cong. ch.	4 00
	163 10
Less expenses,	6 10
	157 00

CHILDREN'S "MORNING STAR" MISSION.

VERMONT. — Northfield, Cong. Sab. sch., 4.37; Norwich, Friends, .70 cts.,	5 07
MASSACHUSETTS. — Boston, Village Sab. sch., Dorchester,	16 00
RHODE ISLAND. — Pawtucket, Central Cong. Sab. sch.	75
CONNECTICUT. — Ridgefield, Cong. Sab. sch.	7 20
NEW YORK. — East Bloomfield, Cong. Sab. sch.	27 03
NEW JERSEY. — Brick Church, Boys' Branch Mission, 1; East Orange, Cong. Sab. sch., 10; Ch. of Pilgrims Sab. sch., 10,	21 00
MISSOURI. — Kansas City, Clyde Sab. sch.	15 60
NORTH CAROLINA. — Wilmington, Miss Hyde's Sab. sch. class, 3.55; Miss Farrington's Sab. sch. class, 2,	5 55
OHIO. — Cleveland, 1st Cong. Sab. sch., 29.17; Elyria, Lester, and Hugh McLean, 1; Harmar, Cong. Sab. sch., 5.45; Plain, Cong. Sab. sch., 5,	40 62
ILLINOIS. — La Salle, Cong. Sab. sch.	5 75
MICHIGAN. — Benzonia, Cong. Sab. sch.	2 50
WASHINGTON TERRITORY. — Olympia, Cong. Sab. sch.	1 20
MICRONESIA. — Maiaua by, W. N. Leno,	60 00
	208 27

Donations received in May,	$25,314 17
Legacies received in May,	6,490 85
	$31,805 02

Total from September 1, 1886, to May 31, 1887: Donations, $259,540.36; Legacies, $62,008.58 = $321,548.94.

For Young People.

HELPER HO.

BY REV. C. A. STANLEY, OF TIENTSIN, CHINA.

The recent mail brought the sad intelligence of the death of Ho Shêng Ching, of Pang Chia village, Shantung. His loss to the station is as the falling of a strong pillar, and I hardly know how to express my own sense of bereavement. I well remember my first meeting with Mr. Ho, in March, 1872. I was spending a few days with the Christians at the village of Ti Chi, about one hundred and seventy miles south of Tientsin, when an invitation came through a native helper, who had met Mr. Ho a few times, to visit his village, distant about eight miles. I spent part of two days and a night with him. He was known as a "seeker after doctrine." He was attentive, respectful, quiet in demeanor, yet manifestly in earnest. Attention to myself and the neighbors who came in to "hear the doctrine," that is, to see the foreigner, occupied the time till dinner was served. The afternoon was given to reading and expounding from the New Testament, answering questions, and free conversation. The room was full of comers and goers most of the time, all full of questions concerning foreign lands and customs, in which Mr. Ho took little interest.

Supper over, a "three-room building" — practically one room about 30 x 12 feet — was filled with his family, relatives, and friends, to hear the more formal expounding of the "new sect." At one end of the room were a square table on which were a few books and a cottonseed-oil lamp that made darkness visible, two or three chairs for the "guest men," and some rude benches for the villagers, while in the dim distance were the women of the household on the brick-platform bed, looking like spectres in the darkness. (These latter retired about eleven o'clock.) Questions and conversation followed the preaching till after midnight. Then the large room became my bedroom, but not until the guest was "between the blankets" and the question, "Does the pastor wish anything?" *re*-negatived from this retreat, did mine hosts of the Ho family retire. They were on hand betimes in the morning, "according to the rules of propriety," to render all required assistance. The whole scene is so characteristic of Chinese hospitality and of our first visit to new places that somewhat full reference is made to it. The next day was occupied much as the night had been, few outsiders being present. The curious had seen — and gone their way.

Mr. Ho's decision was made at that time and he at once desired baptism. This was characteristic of the man. To me it seemed best that he should learn more of the truth and get a clearer conception of the step he proposed to take. In the afternoon I went to Ti Chi for the Sabbath. Mr. Ho came to worship with us on Sunday and again pressed for baptism. Imperfect knowledge, connection

with the principal family of the village, and difficulty of rendering assistance or encouragement in case of opposition influenced me still to discourage this step. During the week I returned to Tientsin. He knew that sickness in my family rendered probable my speedy return to the United States, and hence it was not long before he made the journey to Tientsin, 170 miles, to see me before I

A STREET IN PEKING.

left and again prefer his desire. The points he urged were that "he knew no other 'pastor;'" "others might not have time to visit his distant place;" "I would not return for a long time, possibly not at all." Confident of his *sincerity* from the first, duty now seemed plain, and he returned home rejoicing in having received the seal of a follower of the divine Master.

A few incidents will more fully illustrate the character of the man. He received about a year's preparation for preaching during one winter in the train-

ing school at Tung-cho, and two or three winters in the station-class at Tientsin. The two or three months of instruction at Tientsin, crowded between fall and spring tours and given by one engaged in daily chapel preaching, seemed inadequate for such a case, but his progress in the six months at Tung-cho was so unsatisfactory that he was not permitted to return. He was not understood nor appreciated. Over forty years of age, eager to understand the Bible and tell others of the Saviour, he had no heart to "waste time" on other matters. Incidentally, whatever illustrated and enforced Bible truth had its value, but to his mind, at his age and with his desire, not as a *study*. "This one thing I do."

On one of my tours it was reported that the little mud-image in a niche in the wall under the covered entrance to Mr. Ho's yard had not been removed and that this image must have been left as an evidence to his friends that he was not a Christian; that is, that he was only following us for gain. I looked and, sure enough, found the "door guardian" on duty, but evidently much neglected. I alluded to it incidentally in conversation. Brother Ho expressed surprise, for he had told some one to remove it. Absorbed with the greater things of his new life he had forgotten this little matter and so it served as a handle for doubt and an accusation.

When the famine of 1878–79 came and the way opened for relief on a small scale, brother Ho placed his house and anything I needed at my disposal. There I organized the relief work, with the efficient aid of himself and other helpers, and his home became the centre of operations which extended over about six months of time, and gradually covered a radius of over six miles of territory. Over eighteen thousand persons whose names were entered received aid, and twice or thrice that number were directly benefited in the families assisted. Mr. Ho entered with great earnestness and good judgment into the evangelistic efforts that followed the famine relief, to gather in the spiritual harvest. His was the moving and guiding spirit, and he was the burden-bearer in the effort which resulted last year in a neat brick sanctuary for the church that had hitherto worshiped in the mud-rooms of his own family's providing, which had overflowed and been enlarged, more than once, by knocking holes in partitions. It was no narrow benevolence that accomplished so much. And in the results that followed the famine work, in the more than three hundred members detached from Tientsin when the new station was formed in 1881, in the growth since then of the little village churches, and in the extension of the work, brother Ho's life, labors, and influence must be counted as a constant and important factor. He was one of the Christians of whose sincerity and genuine conversion I never had occasion to doubt. To the unbelieving question, "Do you think that any Chinaman has been converted?" I would let Ho Shêng Ching be the answer and reprover as well — and hundreds more of like character.

Dr. Porter writes from Shantung of the sickness and death of Mr. Ho. "Jesus is in my heart," he said, and he was ready to go. A Christian burial followed, attended by a large company of sincere mourners. On the next Sabbath a memorial service was held in the crowded chapel, and the text of the discourse was chosen as fitly describing the character of the man: "Whether we live we live

unto the Lord, and whether we die we die unto the Lord." Dr. Porter adds: "I did not suppose I could esteem and love one of an alien race so much. But he was not an alien. He was and is of 'the family of God.' He had a supreme love for that America of which he had learned so much. It shames one to think that his

CHINESE TRADERS BY THE RIVER BANK.

exalted conception must suffer loss before the reality. That there should be bad men in America seemed to him beyond belief. I speak of this to point the contrast between the thought of a Christian Chinaman and the thought of the civilized heathen in America."

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